The Christian Century

A Journal of Religion

The Liberalizing of Missions

By Charles H. Fahs

The Holy Family

By Edward A. Steiner

A Free Church is a Safe Church!

Storm Clouds Over India

Vachel Lindsay

Editorials

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The CHRISTIAN CENTURY

December 16, 1931

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The Office Notebook

Once in a while it does happen that a subscriber cannot renew his or her subscription. (Cannot, we mean; not will not. There are a few of the will not variety, but that's another story.) And when that is the case, the subscriber is sorry, and we are sorrier still. But we were almost reconciled to the—temporary—loss of an old friend the other day when F. M. H., of Massachusetts, broke the bad news to us in this fashion:

Dear Christian Century:

Since stocks have declined,
And my bonds are too few,
For the present, good-bye,
Esteemed journal, to you.

For I see not a chance
(Though my vision is fair)
To renew my subscription
For a paper so rare.

When barristers, preachers
And teachers converse
On some timely topic,
Your views they rehearse.

Then, sad the reflection, of
Someone, perchance,
Who there must acknowledge
Not even a glance

Has he had at your pages,
Wherein noble views
From minds that are fertile
No questions confuse.

There were seventeen verses after this order, in which perhaps the most optimistic ran:

Still, one hope comes to me
As I write these sad lines:
Our reading room here
Is quite "up-to-the-times."

And that suggests a query that all Christian Century readers should be answering at this time of the year: Is your public reading room "up-to-the-times"? F. M. H. suggests a simple test by which to find out.

Contributors to This Issue

CHARLES H. FAHS, curator of the Missionary Research library, New York city; member of many expert commissions for the study of mission fields and problems. This is the twenty-seventh article in the series on "What's Coming in Religion?"

EDWARD A. STEINER, professor of applied Christianity at Grinnell college, Iowa; famed for his books dealing with the social implications of Christianity and the assimilation of the immigrant into American life. This Christmas fantasy is based on another incident from Dr. Steiner's boyhood, many of which have already been described in previous articles in The Christian Century.

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

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EDITORIAL

WHEN the 72nd session of the national congress convened on December 7 the democratic party took over control of the house of representatives. Congressman John N. Garner of Texas, assumed the speakership. The President's message, which consisted chiefly of a series of recommendations of banking and other economic measures, had to be delivered to the tender mercies of an opposition party. The session thus opened is sure to be an exciting one. Control in the house swings on less than five votes; in the senate the balance of power is in the hands of western senators whose party labels mean next to nothing. The economic situation is likely to overshadow everything else, so far as legislation is concerned. Already a movement is gaining strength to hold some sort of vote on a prohibition resolution that will wash that issue out, and leave the field to the more immediate problem of unemployment. But, whatever may be the topic of legislation under discussion, the new session will really be mainly concerned with next year's election. And the democrats, by assuming power in the house, put themselves in a perilous position. It is easier to criticize than to produce constructive measures, especially with a strong opposition at hand. And constructive measures are what the nation demands.

The Democrats Organize Congress

Religious Unity in the Face Of Human Need

OUR news pages this week carry a detailed account of the annual meeting of the executive committee of the Federal council of churches, held in Philadelphia during the first week of this month. As will be seen from that report, the council took many important actions, among the most courageous being those in the field of international relations. But the most important step taken at Philadelphia is not reported—because it is still only in process of being carried toward consummation. Until that consummation is attained, no definite announcement is possible. It is, however, possible to let the public know that the three most representative bodies of American Protestantism, Catholicism and Judaism are on the verge of giving to the nation a united statement on the catastrophic nature of the present unemployment situation, together with suggestions for its remedy. Within a few weeks this statement, signed by the commission on the church and social service of the Federal council, the social action department of the National Catholic Welfare conference and the social justice commission of the Central Conference of American Rabbis, will be laid before the public. Its contents are certain to prove of profound public importance. But the fact that the representatives of these three great religious groups are able to unite in the face of the unparalleled human need of the present winter is of enormous importance to religion, not only historically, but as a hint for future progress.

Mooney's Case Now Rests with Governor Rolph Alone

MAYOR WALKER'S cross-country trip to plead before Governor Rolph for the pardon of Tom Mooney and the speech that he made in Mooney's behalf were both dramatic enough to challenge attention, whatever may have been the ultimate motives and whatever may be the results. There was nothing to say that had not been already said many times, but Mayor Walker said it with energy and passion, stressing particularly the injustice of supporting a conviction which rests upon the perjured testimony of Oxman and the testimony of MacDonald who must have lied at least once, either when he gave his evidence or when he retracted it. A letter of Mr. Charles M. Fickert, the district attorney who prosecuted Mooney, was introduced to show that Fickert now believed both Mooney and Billing to be innocent. Fickert later put a different interpretation on his own letter, saying that he meant only to declare that it was for the best interests of the state that they be pardoned. The governor reserved his decision, which will be given some time before the first of March. So "America's Dreyfus case" drags on.

(See The Christian Century, January 28, 1931, *et passim.*) The matter is closed, so far as the courts are concerned. The last appeal was decided adversely more than a year ago on technical grounds unrelated to the question of the guilt or innocence of the men or the possibility that they were originally convicted on perjured testimony. Three governors have previously refused to intervene on the ground that it was a matter for the courts to decide. The courts, in effect, have refused to pass upon the substantial issues involved. It is now squarely up to the governor, perhaps for the last time. A man can't live forever in San Quentin, and these men have already been there for more than fourteen years.

Hitler Predicts Victory, With Vatican Support

HITLER'S pronunciamento, issued in the form of an interview a few days ago, is more remarkable for its boldness than for the revelation of any specific plans of the German fascist leader. In general terms, the aims of the national socialists (Nazi's, for short) is to "do away with the present German republic" and to set up a "state with permanent authority from top to bottom." That sounds definite enough, at least on the destructive side, but it adds nothing to what was already known. Now, however, comes Hitler's confident assertion that the victory of his party is almost at hand. By a "march on Berlin," comparable to Mussolini's march on Rome? Certainly not, said Hitler. Why trouble to take by storm what will drop into your lap by its own weight in a short time? Every election reveals the increasing following of the Nazis. Presently the existing government will fall and a general election will give the fascists by constitutional means everything that a march on Berlin might give them by unconstitutional means. When they come in, the republic and its constitution can go out. A state with "permanent authority" is a synonym for a dictatorship. The announced object is to give back to Germany "work, bread and honor." No details of the program are disclosed. It will be time enough to make public a definite financial and economic program, says Hitler, when his party has got control. Reversing the conventional procedure of announcing a platform first and seeking election afterward, he proposes to get his candidates elected first and make a platform for them afterward. But there is this much of a platform: private foreign debts will be paid; reparations will not. Many elements in the present situation tend to confirm Hitler's confidence in the immanence of a fascist triumph. Hitler himself is en route to Rome to win the support of the vatican. The Catholic centerist party has hitherto stood aloof from the Nazis. If it can be won over by assurances to the pope that the proposed German fascist state will be made safe for Roman Catholicism and the interests of the church, it will be a long step toward the attainment of the control which he anticipates. It will, in fact, guarantee it. And then, with the repudiation of reparations . . . ?

Seeking Federal Aid for The Unemployed

IN CONTRAST with the administration program of local relief, the conference held in Washington by the recently organized joint committee on unemployment during the week preceding the opening of congress rang the changes on the necessity for various forms of federal aid. Delegates from 18 states and from scores of local and national organizations attended the conference. Dr. John Dewey, chairman of the joint committee, presided at the opening sessions. Persons representing as diverse interests as Norman Thomas, Darwin J. Meserole, Abraham Epstein, Professor William Leiserson, Father John A. Ryan and Mrs. Harriot Stanton Blatch spoke. On the day that the conference opened President Hoover gave to the press a letter from the director of his national committee on unemployment relief, Walter S. Gifford, in which assurance was given that the charity funds now being raised by local communities will prove sufficient to deal with all the requirements of the current situation. But the detailed reports from almost a score of cities showed a startling inadequacy of relief measures. Thus in New York, with unemployment standing at about 30 per cent, and total relief funds available from all sources of $40,000,000, the outlook is for adequate care for only 6 or 7 per cent of the workers. Chicago, with unemployment of almost 40 per cent, showed present outlays for relief of only 1.6 per cent of the loss in wages, and a relief fund which is more than $12,000,000 below the already announced barest minimum requirements for family aid. Philadelphia, with 27.1 per cent of her wage earners out of work, reported a local fund, still undersubscribed, of $9,000,000, with about $20,000,000 absolutely needed. Similar reports came from St. Louis, Cleveland, Cincinnati, Atlanta, Birmingham, and the other cities. One striking fact was the agreement of these reports that full-time unemployment in industrial centers is now generally between 30 and 35 per cent.

An Unemployment Crisis Bond Issue?

WHILE the demand for federal action in the field of economic relief will be vigorously resisted in some quarters, it is certain to be listened to with great respect by the new congress. The much-advertised "hunger march" of the communists, which collected 1,600 demonstrators on the capitol plaza on the day of the opening of the new session, does not seem to have been an especially formidable or dangerous event. But as a symptom of the popular unrest, the march had signficance. If anything like a third of the industrial workers of the nation are

unemployed, no possible system of local charity relief will prove adequate to their needs, or sufficient to keep them from looking to the federal government for help. The program suggested by the Washington conference therefore acquires national importance. It is based on the floating of a five billion dollar bond issue, analogous to the bond issues floated to meet the crisis of the world war, and designed to draw out of hiding the now hoarded funds which, in recent months, have ventured forth only at the offering of government securities. With the income from this bond issue, the conference asks that a huge program of public works, details of which have been drawn up, should be put under way. This program, incidentally, contains one section devoted to housing. Direct unemployment relief funds are also called for; these to be raised by drastic increases of the income tax in the upper brackets. Federal and state unemployment insurance is demanded; limitation of the hours of labor by the passage of emergency laws is recommended; legislation and pension aid is called for to free the labor market from the competition of children and the aged. This entire program is to be laid before congress in the form of a series of bills.

Western Business Sees Profit in Munitions

HOW complacently the typical man of business can regard the prospect of war when he and his fellow-merchants are out of reach of the bullets but within reach of the orders for supplies, is well illustrated in the comments on the Manchurian situation by Mr. E. Lloyd Nelson, Seattle capitalist, according to the Portland Oregonian of November 23. "The influence of the Manchurian trouble has not been felt in Seattle yet," Mr. Nelson is quoted as saying, "because it hasn't developed into a real war, but give it a little more time. It has all the makings of a first-class war, and if that comes about, the business and shipping interests of Seattle and Portland will begin to boom. I'm not one of those bloody fellows who want a lot of people killed so I can make money, but if there's going to be a war anyway, no use of running away from economic advantages. . . . The Japanese will need a lot of supplies. China also will need munitions, and both countries will be in the market for a great deal of material." Yes, and that is all that most American business men could see in the first two years of the great European struggle—an opportunity for a neutral country, piously regretting that the two parties to the conflict were intent upon killing each other, to derive a fat profit from selling both sides the equipment to do it with. It does not seem probable, at the moment, that the Manchurian embroglio will develop into "a first-class war." If it should, it is quite clear that, relative naval strengths being what they are, Japan would be in a much better position than China to secure deliveries from Seattle and Portland, and it seems scarcely likely that China would be able to upset that arrangement by unrestricted submarine warfare. But somehow these terms have a very familiar sound, and the whole program of garnering rich profits from a neutral traffic in armaments with two belligerents arouses disturbing memories. Is it possible that our business men learned nothing from America's experience as a purveyor to both the central powers and the allies in the early years of the great war, except that it was a lucrative business while it lasted and that, whereas the east made most of the money then, it is the west's turn now?

England Pays for Her Tariff

THE financial pages of our newspapers are again filling up with cablegrams from London, assuring the American public that nobody in England attaches any particular importance to the continued nose-dive of the British pound sterling. Well, maybe not. But when the pound, which stood at somewhere in the neighborhood of $3.90 at the time of the national government landslide, hits $3.30 by the first of December, less than a month later, one would imagine that the thoughtful Briton would begin to make inquiries. And if he did, what might he find? Might he not find that Britain, which has plumped so enthusiastically for a tariff as the way to escape from her economic difficulties, is now finding out that tariffs come C.O.D.? For when tariff walls go up—and Britain's are now rising to the 100 per cent level, the while Mr. Runciman, head of the board of trade, defies France and all other objectors from behind their bulwarks—the demand for goods produced within those walls is bound to go down. And when the demand for British goods falls off, the demand for the pounds wherewith to pay for those goods falls off with it. But since the pound is no longer of fixed value, but simply a market commodity like any other, the falling off in demand gives our old friend, the law of supply and demand, a chance to get in its deadly work. Hence, today's sterling quotation, 3.30¾.

What He Says Is Wrong and He Has a Right to Say It

THE principles and methods for the control of the air being what they are, it was inevitable that, sooner or later, the enemies of the Rev. "Bob" Shuler of KGEF, Los Angeles, would get him and his station silenced. The federal radio commission, with what seems an unnecessary refinement of cruelty, wired him the order of suspension on Friday, the 13th of November, and sent it collect—$4.77, according to the Open Forum, of Los Angeles. Shuler was an unmitigated pest to a vast number of people for a great many different reasons. Social radicals derided him for his standpat conservatism on social and economic questions. Religious liberals disapproved of him as a rampant fundamentalist. Pacifists

disliked him as a hundred-percenter. Persons of international mind tuned him out when, in something of the ku klux spirit, he stirred prejudice against citizens of foreign birth. But most of all, everybody in Los Angeles and vicinity who had a hand in a crooked politico-financial deal both hated and feared him, for he was perfectly certain to get the facts and roar them forth for all the world to hear. The man had absolutely no discretion. He did not hesitate for a moment to name the most prominent politician of either party and tell where he was last Saturday night, and who handed him five thousand dollars in currency and for what purpose, and who else were present as witnesses to the transaction. His scholarship was deplorable, but his specific information about the discreditable features of local political and economic life was generally accurate enough to provoke plenty of impotent rage but not many libel suits. He was jailed once or twice for contempt of court, but that is something that can happen to almost anyone. He was a blatant and obnoxious personality, to many nice people, but he dared to shout what the public had a right to know and what nobody else dared to whisper. And everyone who values the right of free speech and realizes the danger of making radio an instrument for the dissemination of standardized opinion will agree that the closing of his radio station makes a perfect test case. People and papers who have not an idea in common with him have begun to defend Bob Shuler's right to be heard.

A Free Church Is a Safe Church

MORE THAN ONCE in its long history, the church has become so encumbered with possessions, prerogatives and prestige that it has scarcely been able to stagger under the load. Its ambitious leaders have made it dominant over the state and over society; its unwise friends have made it rich and independent of the support of its constituency; and the combination of social superiority, governmental patronage and economic security has made it fat and flabby. Now and again it has been saved by its enemies who, for reasons of their own, have disburdened it of its superfluities and put it in the way of getting back the moral power which it had lost when it gained everything else. Looking at the matter historically, one finds convincing evidence that the church is never in so perilous a position as when it is inordinately preoccupied with making itself safe behind bulwarks of property and preferential treatment by the government.

For churches and nations alike, undue solicitude about security has always been a sign of inner weakness and the preliminary to disaster.

The Roman Catholic church in Spain is at this moment confronting a situation which it interprets as a peril but which in reality is an opportunity. Under the new constitution, which has been framed by the national assembly but not yet approved by the people, the church is virtually disestablished and a regime of religious liberty is set up. A considerable amount of the accumulated wealth and landed property of the church is secularized; it is impossible at this distance to tell just how much or what proportion. Part of the expense of maintaining the work of the dioceses and parishes, supporting the bishops and lower clergy, and keeping ecclesiastical buildings in repair is still to be provided for in the national budget, but the appropriation is inadequate and the membership of the church will have to learn how to support it by voluntary gifts. Most important of all, the Roman Catholic church finds itself deprived of legal protection from competition and forced to hold the allegiance of its people by such religious persuasions and spiritual terrors as are at its disposal, or not at all.

Against this new regime, the church raises a mighty clamor that the taking of its property is spoliation, which is technically true, for the church's legal title to its property is probably as good as any title in Spain—as good, for example, as ex-King Alfonso's title to what has just been taken away from him; that depriving it of the favored status which it has enjoyed for so many centuries as the state church of Spain is a hostile act, which is partly true, so far as the motive for it is concerned; and that the granting of equal rights of worship and propaganda to non-Catholic bodies is an anti-religious program, which is not true at all.

But the motives of the despoilers, if that is what they are, is not what concerns us at the moment. We are more interested in the church's opportunity than in its wrongs, even if it has suffered from acts of doubtful legality. Property aside, no one in this country can very convincingly deny that any nation which no longer wants to maintain that form of religious monopoly known as an established church has a legal and moral right to make other arrangements. A nation which exercises that right and introduces religious liberty is quite certain to be one in which the disestablished church is no longer the church of the people or of the majority of them. Spain ceased to be a Roman Catholic country before Roman Catholicism ceased to be the state religion of Spain. That being the case, establishment and all the rights, privileges, emoluments and immunities thereunto appertaining became weights around the church's neck and shackles upon its feet.

The opportunity of the Roman Catholic church in Spain now is similar to that which it has had in America. On the debit side are the resentment of a large part of the people, the sullenness with which the church faces the new situation, and the lack of experience on the part of both the church and its adherents in operating on a voluntary basis. On the credit side is the fact that the church still has a greater following than it ever had here, and that it has a large

place in the habits, the history and the culture of the country. The balance between these debits and credits is not unfavorable to the church. It can be made decidedly favorable if the church will put away its sullenness, if it will forget the injustice which it thinks it has suffered in the hope that others will forget the wrongs which it has done and which the government did in its name in earlier days (the very days in which it was acquiring its property), and if it will begin to function there as a free church in a free state. The Spanish republic has done for the church what the royal government and "the Most Catholic King" would never have done for it and what it would never have done for itself. Whether or not it was done with an unfriendly motive, is of no consequence. The church has been set free to win the only kind of success and security that are of any avail in the modern world. It may be conceded that it is not wholly free so long as some of its religious orders are under the ban of the government and so long as it is still burdened with much of the responsibility for public education. But the government will learn better, in time, how to leave the church completely free. It will probably learn that as rapidly as the church learns how to conduct itself as a free church. It is a glorious opportunity.

England exhibits some of the same conditions, though of course with much less tension. The Church of England is no longer the church of Englishmen. It is the church of a minority of Englishmen. The same church under a different name is also the church of more than a million Americans. The Church of England, with all its cathedrals (built by the people, or by the church when it was the church of all the people), with its endowments and prestige and its bishops sitting in the house of lords, has been a steadily diminishing factor in the religious life of England. This is a criticism neither of its piety nor of its personnel. It is simply a fact that, hampered by an official status which no longer represents the realities of its relation to the life of the nation, and tied to the will of a parliament which is British but not Anglican, it is not helped but hindered by its intimate connection with the state. Establishment is a liability, not an asset. Here there is no question of resentment or animosity toward the church. Even the Presbyterians, Parsees and other non-Anglicans who make up the majority of parliament have not the slightest unfriendliness toward the church for, because it is as wise as a serpent, it has in recent years been as harmless as a dove toward dissenters. Therefore disestablishment is not likely to come until the church asks for it. It would be the best thing the church could do for itself. It has already escaped most of the disabilities which go with its favored position. With that position voluntarily surrendered, it would escape the rest of them. Here also a great opportunity awaits the taking.

The religious situation in Germany also is instructive with reference to the effect of legal entrenchment on the power and prestige of a church. Lutheranism still labors under the disadvantage accumulated during its long years of establishment. The ghost of the Hohenzollerns still clings to its back, and it is no light ghost. Whoever is hostile or resentful toward churches and religion, for whatever reason, directs his aversion primarily against the church which was so long the specially favored and protected church. Roman Catholicism, having no such history of close affiliation with the government, so far as the reich and north Germany are concerned, is at present in a position of strategic advantage. Many other factors enter into the total situation, but this one is clear: the church that has no entangling alliance with the government gains more power from its liberty than it could gain from the government's favor and support.

American churches might well consider whether there is anything in their own situation which constitutes a similar handicap. They are all, to be sure, on one plane of legal equality. There is no primacy of one over others by act of congress. We had too many churches already on the ground at the beginning of our national life to make it possible for any one of them to make all the other sheaves bow down to its sheaf. Never before did a nation come into existence which, from the moment of its birth, consisted of a collection of religious minorities. Congregationalism might be dominant and established in Massachusetts, episcopacy in Virginia, and the Dutch Reformed church in New York, but none of them had the slightest chance to be the Church of America, and they soon ceased to be even the churches of the separate states.

But it would be too much to say that the churches in America have not, in other ways, tried to gain security for themselves by methods extraneous to the processes of religion. The moral equivalents of establishment in a country that has no religious establishment are: accumulations of property governed by the dead hands of departed donors or by the living hands of donors whose social and religious outlook is more limited than their ability to turn the present order to their own profit; endowments and property (including mortgage indebtedness upon the same) which bind the church with chains of gold to the maintenance of things as they are; institutionalism developed to the point of bureaucracy. It is not necessary to inquire, at this moment, to what extent the churches of America have permitted themselves to be entangled with the things of this world in the very process of seeking to develop efficient machinery for the performance of their legitimate functions. If such a question were raised, certainly the answer to it would be nothing so simple and sweeping as a declaration that property and organization are necessarily evils. They are not. They are both necessary. But in the accumulation and use of the one and in the building and operation of the other there are perils against which only eternal vigilance can prevail. It is not for the American churches to look complacently or condescendingly upon those churches which

have not yet attained, or which are just now having thrust upon them, that freedom from hampering governmental favor, which historical circumstances gave to us a century and a half ago. It is rather for them to take careful account of their own situation and see whether their own capacity to function freely and courageously at the highest levels is not imperilled by an inordinate desire for the kind of security that is associated with property and institutions.

Storm Clouds Over India

SOMETHING in the spirit of the times seems to pull the eyes of the world irresistibly to the east. As Manchuria recedes little by little from the focus of international attention, India prepares to step back into the spotlight as the center of danger to world peace. Somewhere in Europe that incredible little figure of the mahatma is making its slow way back to the land which he has represented at the London round table conference. As he goes he bears with him the last hope of a further postponement of the struggle which may bathe India in blood. And that hope is very dim.

The London round table conference ended in failure. Let there be no misunderstanding about that. All the eloquence of Ramsay MacDonald, called into play at the closing session, and all the promises of future conferences to be held in India, cannot hide the failure of this, the crucial, gathering. Adjournment found the delegates at no important point in advance of the point at which they had arrived when the first round table adjourned. In respect of several important issues—notably the relation of the native princes and their states to the proposed federated India—the second conference experienced a distinct setback.

With characteristic candor, Mahatma Gandhi himself underscored the round table's failure. After Mr. MacDonald had done the utmost which his eloquence could do to gloss over the realities of the situation, the mahatma, in moving the customary vote of thanks to the prime minister, did not hesitate to say: "It is somewhat likely—I would say only somewhat likely because I would like to study your declaration once or twice or thrice, or as often as may be necessary, scanning every word of it, reading its hidden meaning, if there is a hidden meaning in it—and if I then come to the conclusion, as just now seems likely, that as far as I am concerned we have come to the parting of the ways, it does not matter to us." Uncomfortable words, spoken in such a place, and from one friend to another. But better truth at such a moment than polite evasion.

Not much is to be gained by any attempt to apportion the blame for the round table's failure. Mr. MacDonald naturally stressed the difficulty in which the British government found itself because of the failure of the Hindu majority and the Moslem minority to settle their ancient internal communal differences. There is justice in that charge; Hindus and Moslems must acknowledge that they have shown no willingness, as between themselves, to make sacrifices for the total good of India. On the other hand, there is justice in the Indian charge that by the very composition of the conference the British government encouraged the parasitic princes and the aristocratic Moslems, led by such a figure as the Aga Khan, in their obstructive tactics. And of course the British voter must accept responsibility for the swing to toryism, which in the closing days of the round table was rapidly driving that body, under the India secretaryship of Sir Samuel Hoare, back to the position of the Simon report—a position that had been thought left behind before the first round table opened.

Whatever and whoever is to blame, the round table has failed. That famous British journalist, Mr. S. K. Ratcliffe, who spent years in India as editor of the New Statesman of Calcutta, has an article in the current issue of the Survey, written late in October, in which he says: "The chances of peace between India and Britain hang upon this great effort in London; and, as Lord Sankey has put it, a failure now would make both sides the laughing-stock of the world. Failure indeed could be nothing but an immeasurable calamity. . . . The round table provided a final opportunity for making peace and laying the foundation for a structure of genuine co-operation between a great Asiatic people and a European world power." Such words, written in advance of the event, need to be pondered in conjunction with Mahatma Gandhi's own words to the reporter of the Associated press, uttered during his walk on the foggy morning after the conference had adjourned: "I leave on Saturday for Bombay. There we shall take up again our weaponless battle against England. There is going to be hell."

Gandhi, returning with nothing to show for these months of negotiation following the truce which he signed with Lord Irwin nine months ago, evidently intends to return to his former strategy of non-violent non-cooperation. By refusing to pay taxes and to obey certain laws, by accepting the penalties for civil disobedience, by filling the jails and the suggested prison colonies, and by economic and social boycotts—all of which he lumps together as the adoption of "the way of suffering"—the mahatma hopes to bring Britain at last to her knees.

But can Gandhi continue to hold India to such a program? British resistance is likely to be much stiffer now than it was a year ago, for one reason because Britain has little more to lose, economically, in India, and for another because of the new tory majority in parliament. At the same time, the failure of the round table negotiations plays directly into the hands of the younger elements in the Indian national congress which for a long time have opposed Gandhi's course and favored a resort to violent, direct action. It needs to be remembered that it was

only by the narrowest of margins that Gandhi defeated the apostles of violence when last the issue was debated in the national congress. And, enormous as his personal prestige and power still are, masses are seldom capable of deep thinking. The one fact that juts out of the London parley is that peaceful negotiation has, at least for the time being, failed. It will be hard for the mahatma, in the face of that clear fact, to continue to hold India to reliance on soul-force.

No cheap optimism is of any value in considering the probable course of events in India. It is, of course, possible that the combination of Ramsay MacDonald's proved sympathy for India and Gandhi's non-violent leadership may keep the coming struggle within the bounds of humanity. But enormous forces, which may at any moment escape from the control of any leaders, no matter how powerful, are at work. There is, on the one side, the determination of a great people to achieve freedom. There is, on the other, the equal determination of a great people to preserve a threatened empire. It is hard to see how these two—the will to freedom and the will to control—can exist together in peace. The storm clouds hang low over India. If the storm breaks, it may sweep over all the east. It may even sweep over all the world.

Vachel Lindsay

THE DEATH of Vachel Lindsay, America's most characteristic poet since Whitman, is an immeasurable loss to the cultural life of our country, but to me it is a personal bereavement. I was for four years his pastor and have been honored with his friendship during the twenty-five years since. His father, a physician, was an elder in the church and his mother by unanimous consent was the most competent intellectual woman of Springfield. She carried the banner of missionary intelligence, brought together the best representatives of all the churches in an undenominational organization for studying world affairs, and stood out as the symbol of Christian and cultural idealism in the eyes of the entire community.

I knew Vachel when his genius was in the bud, and observed its flowering with that sense of vicarious participation which one cannot help feeling when one has a personal association, however adventitious, with greatness. In those earlier years, when he was trying his wings, it was by no means clear to his friends that he was a genius. He was impractical enough to be a genius. He was quite unable to connect himself with any of those mechanisms of conventional living which most of us take hold of to find ourselves landing in a profession or trade or some other recognized position. Young Lindsay fitted into no framework, either in his home town or in college. This might be genius, we thought, but it might also be any one of a number of other things. We wondered gravely what would be the outcome of a disposition so intractable.

It was not that he was anti-social in any respect—there was not a touch of any sinister quality in his character. He was just psychologically different. His mind did not fit into the mould which society had cast for measuring each new individual mind. Whether his nonconformity would carry him toward fresh fields of knowledge and insight or toward vacuity, none of us knew. He read his works to us, made his pictures and drawings for us, discussed his opinions with us, but we were never sure whether they were inane or just over our heads—whether it was his opinions or ourselves that were inane.

He was a guest at my wedding and gave us a gift of an elaborate drawing. It was an oriental sort of thing, complicated and obscure, and neither the bride nor I could interpret it. Indeed we confessed that it was still obscure even after Vachel had given us an extended lesson in its hidden meanings. We could not find a place for it on the wall of our first home, and so it was rolled up and put safely away. Many years passed. We were at dinner one evening with friends. Our host asked, as we came to the end of the dessert, "Have any of you seen the last issue of Poetry Magazine?" None of us had. He left the table and returned with it in his hand, and read aloud to us "General Booth Enters Heaven," by Vachel Lindsay, also Miss Monroe's editorial heralding the appearance of the new star.

Next evening when I returned home from the office I found, hanging in a brand new frame on the wall of my study, just over my desk, the drawing which Vachel gave us on our wedding day! We knew at last what manner of youth this was! "General Booth" had revealed him and Harriet Monroe attested the reality of the revelation! The drawing hangs on our wall even to this day.

I have my own canons for appreciating Lindsay's poems, but they are not the canons of the critics, and so I must not venture to discuss his significance for literature. But I cannot let him pass from us without a word of testimony concerning a certain part of his character which shines with singular beauty. The critics will talk about his verse as the bursting of American democracy into song. It was not the song of ideal democracy, but the song of our democracy as it is actually experienced in feeling and practice, with all its parochial and provincial realism. Yet few critics can realize how deep the roots of Lindsay's spirit were sunk in the soil of the culture that produced him.

He never transplanted himself. Though wandering over the world, courted and praised by the critics and public at the centers of learning from Oxford and Cambridge down to the humblest western college, with every chance to become a sophisticate and a bohemian, his was the nature of a homing pigeon and he came back to his beloved Springfield as surely as he went away from it. He came back not merely to dwell there but to live there. He remained in-

tegral to every group with which from boyhood down he had been identified, and he entered every door which opened into a fuller and richer identification with his own people.

His minstrelsy about Springfield was no affectation, nor was it the expression of an academic ideal. It was a song that was ever singing in his heart. These loyalties—these elementary loyalties—he never could shake off. You would not call him a churchman, and certainly not a denominationalist, but he loved the church of his youth and gave it his support in those simple but all-important ways such as attending regularly upon its worship and sharing heartily in its group activities. He himself has told us that "The Congo" came to him after hearing a missionary sermon by his pastor.

So far was he emancipated from sectarian doctrines and interests that at certain stages in his earlier life he dallied alternately with the idea of joining the Roman Catholic church, and with that of separating himself entirely from organized religion. Yet his "home" loyalties dominated him and flowered in a poem entitled "Alexander Campbell," which is one of his most characteristic and endearing utterances. It had occurred to no one but Vachel Lindsay to write a poem on Alexander Campbell! But the allegiance that was bred in him in his home life toward his own denomination and its historic founder was bound to find lyrical expression soon or late.

The world of letters will miss Vachel Lindsay. But his own Springfield which learned to appreciate him only after the outside world had hailed him as a genius, will now hold his memory as one of its most precious spiritual possessions. The memory of Abraham Lincoln, who belongs to the ages, is enshrined there, and helps to keep the city from succumbing altogether to the moral overstrain involved in being the capital of Illinois. To this will now be added the enshrined memory of a consummate poet who loved his city and sang of it and for it. It cannot help being better for his minstrelsy and his memory.

C. C. M.

Prone to Wander

EDITOR THE CHRISTIAN CENTURY:

SIR: Sheep have won for themselves a bad name. They begin well as lambs; to call a child a "lamb" is to use a term of endearment. Blake says, "Little lamb, who made thee?"; and we do not think it strange that he should sing of this lovely creature. But if he had said, "Little sheep, who made thee?" we should have smiled. What have sheep done to be despised?

They are singularly given to common movements. In a field they will all look the same way; they bleat in unison; if one runs, the others will run. They have a strong social consciousness; they provide fine examples of mass-movements; they are an inspiration which all political bosses should admire and use. If only the electors in their control were like sheep! They are not the victims of the modern craze for individuality, which is so embarrassing to the guides of mankind in church and state. There are no heretics among sheep. They should be a model to all other flocks, national or ecclesiastical!

But they are not. On the contrary, we are distressed if we are likened to a flock of sheep. These animal metaphors are very different in their usage. We resent it bitterly if we are called goats or cows or sheep, but we do not mind being called lions or eagles. The reason at any rate for our aversion to the metaphor of the sheep is clear—we do not care to be counted tame and spiritless creatures who, like the clouds in the poem, "move together if they move at all." We have a secret faith, that we are not condemned to such an insipid life as the startled and timid sheep must live. We like to think of ourselves as individuals, who at times can and will break away from the flock.

Every man has his heresy for which he is prepared to suffer. It may be a rooted conviction that the earth is flat, or that the pyramids disclose the secret of coming events; he may be a Nestorian, or a Socinian, or a Manichee, but in this he is himself, not one of the orthodox flock. He may be a Darwinian among fundamentalists or a fundamentalist among Darwinians; he may bleat, but he bleats in his own time and in his own way. He will not be called a sheep.

Still we *are* sheep, are we not? When a war breaks out, we are warrior sheep perhaps—battering rams, it may be—but still we are all so uncommonly alike; we say the same things, we look the same way, we utter the same military bleatings; and if we do not go with the rest, we are condemned for disloyalty. God help recalcitrant sheep when the war-drums sound!

But Christ thought of himself as the Shepherd of the sheep, who knew his voice. That is true, but this parable is not a complete picture. We are sheep in respect of our need for a Shepherd; we are sheep because we do need the flock in which to live our lives. And we do know his voice. But Christ did not mean us to be drilled and tamed members, either of a nation or of a church. He wants us to be individual beings. He calls us sometimes to be rebels. He may even have a place for heretics, (or it would be a poor lookout for you, sir, and some of your excellent writers). Christ treated human beings as units in their personal lives; he spent much time in destroying labels. The Good Shepherd wants more than sheep to guide. Still the voice of the Lord comes to each of us, "Stand upon thy feet, like a man, and I will speak with thee."

Yours among the sometimes-wandering,

QUINTUS QUIZ.

Why God Laughs

HE WHO sitteth in the heavens will laugh.
Do you ask for the cause of His mirth?
He had heard an apology made for Him
By the man He had placed upon earth!

JOHN GALLAGHER SNYDER.

The Liberalizing of Missions

By Charles H. Fahs

MODERN marvels of communication and the grim realities of existence, with all humanity wallowing in a heavy seaway, are driving home to us the increasingly patent fact that nations, peoples, races are inescapably interdependent. We started to learn the alphabet of all this when the Spanish-American upset left us with colonies. We made some progress with our lesson when these United States awoke to the fact that the world war was our war after all. We were shocked into a greater alertness when our homes and hospitals sheltered their tens of thousands of influenza patients, while the worldwide epidemic was taking a toll of human life said to have been equal to that of the great war itself. For a decade thereafter we had something of a respite from forced tutelage until the autumn leaves of 1929 shared their rainbow glories with the many-colored and far-reaching economic tragedy and the dying of the year proved to be coincident with what many regard as the last of an era.

Up and down the world, the work of every group and of every agency is either being tried as by fire, or the sponsors are wondering when the fire will reach them. But out of the ruck of the tumult and the tragedy we Americans are learning—yes, we are!—that "No man, no nation, liveth to itself alone."

Prunes and Thanksgiving

But just why and just how are we to concern ourselves with the affairs of the rest of the world? In The Christian Century for November 18, there is printed a letter from Mr. W. W. Silver, a prune grower of Dundee, Oregon. This letter appears under the title "Prunes, Prosperity and an Interdependent World." After telling what has been happening to the prune market, Mr. Silver says: "I am beginning to wonder whether the time has not come for an open-minded study of what would be required on the part of the United States to produce a better state of affairs across the water and whether after all, such participation as might be required would cost us more in safety and prosperity than our present policy which is being weighed in the balance and found wanting."

A drop in the price of prunes and what is clearly self-interest, or let us say, enlightened self-interest, becomes missionary with respect to conditions overseas. Grant the Silver logic, give it universal validity, and then reckon with the total outreach of America's vast foreign trade, and likewise with the spread of American export of capital. Where does such enlightened self-interest lead us? Assuredly to a profound concern with the social and economic conditions in almost every country that the sun shines on, and to programs of cooperation and helpfulness that shall reckon with all of human need everywhere.

This same number of The Christian Century for November 18 has in it a fine assemblage of Thanksgiving messages. Here are a few excerpts:

> The world is watching America, is looking to her for leadership in all the vexing problems of our time, the sanity of peace, the relief of the distressed, the fulfillment of the hopes of democracy at its best.—Salmon O. Levinson.
>
> Even calamities have brought their blessings. They have turned the nation's thought to deeper things. The halting of business has made men question whether life does not demand something more than bread. It has forced consideration of human welfare and the requirements of social justice.—Edward Scribner Ames.
>
> Let us give thanks that our consciousness is becoming enlarged to realize that no nation liveth to itself; that circumstance forces us to move, albeit feebly, toward the truer patriotism which recognizes in the suffering of any people the hurt of all.—Vida Scudder.
>
> We can be thankful that today, as at no time since the world began, it has been brought home to multitudes that the welfare of one is bound up in the welfare of all.—Frank E. Gannett.
>
> Let us give thanks . . . for the manifold opportunities of new vision, which our troubled times provide. For every lesson taught us in distress, that we are all brothers in calamity, that we are one body and severally members one of another, that it can never be well with any of us till it is well with all of us, that war is madness and preparation for war crime, that cooperation, not competition, is the law of civilized humanity, and that any economic order which makes a few rich and many poor suits not a democratic commonwealth, let us be grateful!—Harry Emerson Fosdick.

Here is vision; here are vast social implications with an inevitable world context; here are ideals which, if they are to be implemented by programs, projects and activities, must suggest enterprises of such proportions that the present Christian world mission, great as it is and already embodying much of what is here called for, would be small in comparison. Are the utterances simply billowy words, without essential meaning for life at the end of 1931? Or is great motivation, new in respect to kind, quality or potential, in the making? And what is this new motivation? Is this also enlightened self-interest? Or enlightened self-interest *plus?*

Heavy Sag in Receipts

Now while that issue of The Christian Century was in the mails, one of the greatest of the foreign mission boards of this country was in tragic session, trying to discover how best to adjust appropriations for 1932 to an annual income that for 1931 was down almost a half million dollars, this being only one of a succession of heavy sags in receipts. For more than a century that board has been at work, latterly in every continent and in almost two score of countries, and through a vast and manifold ministry has been lifting and serving in areas where need is unquestionably, indeed almost unthinkably, great. To the largest Protestant denomination in the United

States this board has offered opportunities for just such creative ministries across racial and national lines as the new world-mindedness is calling for.

It happens that the denomination to which the board referred belongs held last June a most important conference on "The Significance of Jesus Christ in the Modern World." The reports of the fourteen commissions of this conference are now available and one of these reports has to do with "Missionary Motivation." In what is probably the most inclusive, adequate, and up-to-date study of the subject that is now to be had, almost every great note is struck. Enlightened self-interest, however, is scarcely touched upon. "Human Need" leads up to "The Values Which Are in Jesus," "The Kingdom of God" and "Standing by the Younger Churches." Lesser emphasis is placed on "Mutuality" (between the older churches of the west and the younger churches of so-called mission lands), "International Good Will," "Appreciation of Other Peoples," "Interpenetration of Cultures," "Comradeship in the Search of Truth," "Vicarious Service," "Safe-guarding Our Civilization" (especially its spiritual values), "The Service Motive," and "Newer and More Scientific Methods in Mission Work." Motivation is considered on a plane apparently quite removed from that of the price of prunes.

Two Missionary Motives

Another of the great mission agencies has just issued a new leaflet ("High Spots in the World Program of the American Board: 1931-1932") in which it is said:

> Among the motives that really justify our missionary enterprise, two are especially pertinent at this hour:
>
> I. The gospel is still good news to men and women who realize that they have a fight for character on their hands. Jesus is so real, so meaningful, so masterful that they simply must share him with all the world. That is the way missions began in the first century.
>
> II. We have reached a time in the history of the world when not only our standards of living, but also our standards of life are seriously threatened. That is the pronounced trend of events today. And we must "do something about it." In sheer self-defense we must undertake the task of making Christ's spirit of good will, fair play, and reverence, a dominant force among the nations.

The second motive boldly looks in the direction of, and indeed well beyond, that Oregon prune orchard.

So it is that with uncertain, and in many cases with dropping, incomes, there is much searching of heart on the part not only of the Methodists and of the Congregationalists but also of all other missionary minded folk as to what motives can and should be appealed to at such a time in order to keep the mission personnel and enterprises going in thousands of centers scattered through many countries where social and spiritual need is to be found, and where the resources and experience available for promoting the good life are vastly less than in our own land. There is study of motives that have been effective in other days, of motives that presumably ought to be effective now, of motives based on divine plans, on authoritative commands, on church loyalty, on sacrificial giving, on sharing, on serving. But the major motive that drives America today would seem to be protection for American values, whatever those may be considered to be. And up and down the rest of the world the most widely distributed and most characteristic motive seems likewise to be a desire to protect values in hand and then somehow to achieve American economic standards, however mistakenly these standards may be conceived.

Lower and Higher Motives

Not a few of the missionary-minded folk are suspicious of the lower motives, and the economic and social realists, who are too numerous and too powerful to ignore, are suspicious of the more idealistic motives of the missionary folk. So missionary support is sagging and we have not thought through the question as to how far the motivation of self-interest, however enlightened, is going to carry us. What is involved in it, and what higher motives, if any, will be needed and will assuredly function with sufficient spread and power really to count in the new world order that is upon us?

Let us turn for a moment to what might be involved in implementing those Thanksgiving messages quoted above. What sort of an enterprise, be it called missionary or something else, ought to be developed for the years ahead? Such an enterprise will have to reckon with the totality of human need. Famine, pestilence, endemic disease, a swarming population with tragic infant mortality, ignorance, revolution, child marriage, exploitation, banditry, religion of error or of fear, marked lag on the part of any group, whatever be the economic, social, political and religious problems, would be studied.

This process would be paralleled of course, by efforts toward a fully sympathetic understanding of the elements of social strength and of all other constructive factors discoverable as assets in meeting social and spiritual need. Every country or region, including our own, would be considered as a problem in constructive social engineering. Resources in motivation on the part of the peoples concerned and their desire for cooperation from us would come into the picture. A presentation of the Christian faith as our greatest sharable asset, or as providing contact with the ultimate springs of life which are available and essential for all of life everywhere, according to the profound convictions of great numbers of present or potential cooperators, would be regarded as a *sine qua non*. Some might participate only in activities of social helpfulness; others only in those of the presentation of the Christian message.

Consent of the Evangelized

Many would be willing to go only so far and only so fast as assured desire without loss of self-respect or initiative was indicated by those who are served. Adequately to marshal and present the facts essen-

tial to develop for any region such an enterprise would call for the application of the best modern techniques of social survey to great areas, these processes to be carried forward in the fullest cooperation with the peoples concerned. The commendation of Christianity would have to find such a place in the total scheme, and such methods used therefor, as would carry a sense of appropriateness and a sure note of reality to the peoples approached. Thus, an enterprise would be entered upon which would constitute a vast social, moral and spiritual adventure on the part of social and Christian-minded folk in a more favored area who propose to share the best of life's values with the folk of less-favored regions, and who propose to do this through going forward in this adventure *with* those in the less-favored region who are ready to share the adventure as well as the favors that might be thought of as a possible outcome. Further, the present missionary enterprise on the basis of its inherent worth and adaptiveness would become related to, be utilized by, or become itself the suggested inclusive program. Indeed there might be occasion for a great flowering of missionary endeavor, for at every step in the development of such a program are the ultimate moral and spiritual problems that must be faced and dealt with.

How then are we going to conserve what we have, how protect our standards, how increase our efficiency, how move on as a people toward the good life? Are we or are we not conditioned at every move and in every conceivable way by the manifold and inclusive need of human folk whoever and wherever they are? Must we hereafter lift everywhere? And how shall we lift? And just why?

The Holy Family

By Edward A. Steiner

THE chapel standing at the edge of the forest drew the ribboned acres of the peasant's small holdings together and lifted the flat landscape as if to an holy hill. Strips no broader than a man's running leap, of purple poppies, red leaved beets, squat cabbages, glossy, swaying rye and luxurious potato vines alternated, and the chapel seemed to say grace before the rather scant meals which awaited the industrious poor. A huge black crucifix cast its long shadow over the furrows before they met the gorgeously painted sanctuary, for in the Catholic landscape the "Misereres" must balance the "Glorias." Man must know that he is a sinner and how great the price which was paid for his salvation.

The chapel was a memorial shrine holding no more than a dozen worshipers. It was built by a wealthy clothes merchant who, returning from a profitable journey, was beset by robbers, and his life—and what was better his purse also—was saved by the miraculous intervention of the Holy Virgin. Evidently in those darker days she was a more successful protector of life and property than the gendarmes who in these enlightened days are apt to divide the spoils with the robbers.

The machine had not yet destroyed miracles or the art and passion of the craftsmen, and with faith, skill and patience they began building a shrine to the Holy Family. From pious zeal or because they were paid by the day they carved and painted it most elaborately at one of its very important gatherings, the crowning of the Mother of God as Queen of Heaven, the most wonderful spectacle the celestial region ever witnessed.

Angels, archangels and apostles were there. Saints, holy martyrs, kings, knights with their ladies were invited, and to balance the scene a ragged rabble of beggars, thieves and loose-minded maidens, while old hags and a small section of hell were added.

The pious donor, Anton Szukenitzky, was painted on a side wall, not only an interested spectator but, so to speak, the proprietor of the spectacle. By a later brush was added the sad fact that he died in the year of our Lord, seventeen hundred and nineteen, on the eighteenth day of October, his demise due to a stroke of apoplexy. The fact that his death occurred on the day the shrine was completed may have been due to the unexpectedly large bill presented by the workmen, or to the excitement caused by seeing himself in such close proximity to the elect; but the record is silent on that point. Under his rotund figure beset by ferocious robbers is the dedication printed in Latin; but the praise of his piety and generosity is in the vernacular, so that "he who runs may read."

Of course he did not intend that beggars and thieves should be thus immortalized, but real artists have ever had their own way, so there they are and forever shall be, since the cloth merchant left his residuary estate for the perpetual care of the shrine.

In time it became not only a place of prayer for the heavy laden, but a resting place for wayfarers as the road to Trnava ran close by, and that, no doubt, ran more than counter to the original intent of the pious founder, becoming in time a refuge for outlaws and tramp gypsies, who lived like the fowl of the air, and like the Son of Man had no place to lay their heads. Here they gathered, men and women with or without their families; here they lived for a fleeting day and night within or without the bonds of wedlock, with or without passports.

Within the shrine and as far as the shadow of the crucifix fell, they found sanctuary and claimed their right for lodging and immunity from arrest by prov-

ing it, as if by holy writ. They were the guests at the coronation of the Queen of Heaven, they belonged to the Holy Family, and were closer to Father, Son and Holy Ghost than the pious founder himself, who stood pompously on the side wall, while they were actors in this heavenly drama which sent its splendor down to earth.

The Holy Family

The Virgin Mary occupied the center of the heaven, dressed in gay brocades after the baroque mode. God the Father, the most fatherly, middle aged father the wood carvers could imagine, was on the right of the great white throne; his beard was not the fierce, elemental, eternal Jehovah beard, such as Michelangelo might have carved, but evidently had been trimmed for this festive occasion. It was carefully parted in the middle, not one hair straying from its appointed place. He was slightly bald, a forelock being left him to cover as best he could the ravages of time.

The Son of God was a risen, joyous Christ, a relief from the crucifix on which his body hung in unrelieved pain. He looked with adoration at his mother whom he had last seen in the flesh, at the foot of the cross.

The Holy Ghost, in the form of a dove, was in the very center, and with its beak supported the gorgeous crown which the Father and the Son were about to put on Mary's head. Above her and beneath her were angels, singing the crowning symphony, accompanied by other angels playing on stringed and reed instruments.

The apostles, saints and martyrs were the heavenly audience, seated according to their place in the church calendar, the master of ceremonies being one of the popes who could be trusted not to hurt the feelings of the heavenly guests. St. Joseph sat pensively in a corner, as behooves the unknown husbands of well known wives, his face showing no sign of envy or jealousy; evidently he knew he was a saint by marriage only.

Court and Rabble

The heavenly splendor shone over the earth like the afterglow of a sunset. Its brightest colors fell upon the castle, its knights and ladies, horses, dogs and servants, the latter making ready the banquet which was to follow the coronation ceremony. The duller colors fell, as if in pity, upon the rabble, waiting for the crumbs which might fall as their share of the banquet.

Born with a dramatic instinct and an unsatisfied hunger for beauty I often looked into the shrine, thus becoming familiar with its details; stealing my way to it, for it was forbidden to members of my race, though all the chief participants in the pageant were my people. Not one of them, however, bore a Jewish nose—that was reserved for Judas who watched the scene from the depths of hell, obviously without pleasure, for he was boiling in a cauldron.

It was not only the carved and painted pageant which drew me so often to the shrine; the path through the ribboned fields of grain, the bachelor's buttons and wild poppies framing them into the loveliest picture I had ever seen, were a welcome escape from the drab home in the dull market town, its monotonous thatched huts leaning against one another for support, evil smells rising from the open sewer. There were also huge beech trees shading the chapel, and in the autumn there were nuts for my unjaded palate.

Nights with the Gypsies

On summer evenings the gypsies were there. They smote hot iron into crude, stout nails and horseshoes, and played their fiddles when they had finished their evening meal of a nondescript stew which they ladled out of a sooty kettle. Occasionally a stranded troop of strolling players would camp there and perform their tricks for the gypsies, tramps and thieves, receiving a meager reward of begged coppers or stolen silver.

I heard many things not intended for the ears of small boys, which I but vaguely understood, and I saw more things; the ways of men with maidens, which even to the inspired men of the scriptures remained one of the imponderables. I did many other things contrary to the ten commandments besides stealing food from my mother's pantry, paying with it for the grudged tolerance among those who had a legal right to belong to the Holy Family.

When my pilgrimages to the shrine were discovered at home, I was punished; also when I was caught by pious pilgrims who believed that my eyes desecrated the shrine. The rabble, after eating the good purloined kosher food I brought, would forcibly feed me raw bacon hot from a coating of paprika which they had stolen from a rich peasant's larder. The severest punishment, however, was not the beating or the mocking, but the tears in my mother's eyes as she often had to pick the vermin from my head and clothing, accumulated from the surplus of the rabble; for she feared that her youngest son, the grandson of a most pious Talmud scholar, was doomed to vagrancy and apostacy.

A Jewish Boyhood

My Uncle Isaac who, with his sons, carried on the tradition of pious and learned poverty, and who was my guardian, did his best to save me from this doom, and wean me from my affections for images and vagrants. He made me stoop shouldered by making me read pages and pages of the law and its commentaries; I had to learn by heart the penitential psalms and on fast days I was his guest and prisoner. However, I never became penitent, perhaps because I did not understand what I read and repeated by rote, and perhaps because I managed to break my fast by carrying in my shirt bosom slices of bread and in season, green apples which I preferred because they helped to spoil my appetite if they did not satisfy my hunger.

After one of the long fasts, the longest and the most important of the year, being caught in my breaking of the law, and receiving a double beating, first from my uncle, publicly in the yard of the synagogue, then at home from my brother, I decided to run away, and I knew no other place than to the shrine of the Holy Family.

It was dusk, the fires of the gypsies were glowing under the beech trees, a group of tramps and thieves was drinking raw spirits at the foot of the crucifix, telling tales of recent robberies. I sat down outside of both the unwelcoming circles, leaning against the wall of the shrine. It grew darker and darker, I was hungry; for in spite of the fact that I had broken my fast, the crust of bread and the apple had only sharpened my appetite. I thought of the great feast spread at home for the fasters, the odor of roast goose I vividly imagined, but I was determined not to return.

I was the prodigal son of whose existence I had not yet heard, and I would have been glad for a spoonful of the gypsies' horrible stew, "but no man gave unto me."

Within the Shrine

While I was in my most desperate mood, yet not quite so unwilling to return home as I had been, I heard the pitiful groaning of a woman within the shrine; it became louder, subsided, and then grew into cries of anguish, sharp and sudden. The tramps were too deep in alcohol to hear, or care if they heard; the gypsies heard and entered the chapel; I followed. The tiny eternal light revealed nothing to me, but the gypsy women accustomed to darkness saw, sent the men hurrying out and ordered one of them to town for the baba, the midwife. I was too small to be seen and I remained.

Gradually my eyes began to see what little boys rarely see and never understand even after they have grown up. A young peasant girl was on her knees, groaning and writhing in pain. I recognized her, for she was a servant in the home of one of the cloth merchants in town, whose name, strangely enough, was like that of the founder of the chapel. He may or may not have been his descendant. Between her groans she prayed: "Panenka Maria, Swata Matka Bohu." "Virgin Mary, Holy Mother of God, help me in this great need. I am a sinner."

I had often heard that petition within this same place, for all who came to pray here were sinners. I did not understand or but vaguely understood what she pleaded, about the weakness of the flesh, the heat of passion, the strong young man, the son of the house of Szukenitzky who promised to marry her and would not.

An old, wrinkled gypsy woman took her into her arms and carried her to the campfire, she laid her flat upon the ground, and then knelt down before her. I saw nothing and heard nothing for there was a deep silence; then I heard the cry of a child, a wee bit of a cry, a feeble cry, growing more lusty as the gypsy woman rose from her knees, holding a man child in her arms.

In the Firelight

My homesickness increased as did my headache, and I started for home, but I missed the path. Frightened by the dark forest wall into which I ran, I returned to the glowing fire, where lay the mother, her baby in her arms, and around her, ministering, the Holy Family. Even the tramps shared what was left of their drink, to rub her chilled body. A wagon was heard groaning on its way over the rough road. It was drawn by two huge white oxen who appeared thrice their size as they turned toward the weird scene. The midwife was helped out of the wagon by a gendarme, and other officers of the law jumped down.

The midwife was too late, and so were the gendarmes, for with the first showing of the uniforms the gypsies and tramps disappeared into the forest. I alone was left to be arrested, for my disappearance had been reported to the police. I sat upon the straw beside the mother, who was faint and sick, and I held the baby in my arms, a crying baby, a new born child.

When I reached home, escorted by a gendarme who claimed a reward for my return, my wrathful brother was ready to beat me as I deserved; but my mother stood between us, and her hot tears fell upon my head.

I did not return to the shrine for many years—in fact, not until after the great war. I had crossed new frontiers, had seen the devastated regions, met homeless refugees, forever to remain homeless, and had seen Europe less and less the member of a Holy Family. Close by the shrine was a cemetery, and even in death, Germans, Slavs, Latins, Jews and Gentiles, lay apart from each other, fences like the hate-built trenches between them.

The living were exultant in their new freedom: full of pride, they were rebuilding the walls of their ruined dwellings, building houses more modern and of better material. Airships were carrying passengers in swift flight, the noise of the radio was heard in the land; but the winter was not past, though "the time of the singing of the birds had come."

Soldiers in new uniforms were marching along the road to Trnava, discontented peasants were plowing their acres without singing at their labors or pausing to rest and pray at the shrine. Communists were plotting and nationalists were counterplotting, and the shrine of the Holy Family was neglected.

The heavenly pageant, when I looked at it, did not look as gorgeous as once it did, the colors were faded, the carved and painted figures seemed much smaller, stiff and lifeless. The Heavenly Father seemed to have aged, and the Son of God had grown sadder; the face of the Queen of Heaven showed the traces of rain or tears, and the angelic choir was silent. Everything had grown smaller: angels, archangels, saints and martyrs, kings and ladies. Only the rabble

had increased. The homeless, the driven, the outcast, the lawless were more in number; they squatted around the shrine and claimed the sanctuary, asking and receiving alms.

I wanted to tell the Queen of Heaven what I had learned of the pain and sorrow of belonging to the Holy Family, since I had held the little baby in my arms; but then I remembered that she was a woman, and the mother of the Son of God, and that she must have suffered infinitely more than I. So I made her a silent obeisance. I should have made the sign of the cross, but I think she will forgive me my mistake.

Can Reno Be Cured?

By Paul Hutchinson

IN MY three previous articles I have tried to describe the situation in Reno, and in Nevada, which has gained the attention of the world. I have told of the open vice, flaunting itself more violently than ever it did in the old days of the frontier mining camps. I have told of the grinding of the divorce mill, dealing with the serious issues of family life on the basis of a farcical residential term and a three-minute court hearing. And I have tried to show, in both instances, the working of the underlying profit motive—the sorry spectacle of a state and a community prostituting itself for gain. The details of the picture might have been extended almost indefinitely, but I have had no interest in doing more than to make the main aspects of the situation clear. The diagnosis is now complete. Is there a cure?

Outside Protests Ineffectual

Let me say at the beginning that I do not believe that protests against Reno's course, if made outside the state, will have much influence. There have been, I know, many such protests. During the period while I was in Reno the Presbyterians of California and Nevada, at their synodical meeting, adopted a resolution that included expressions of "extreme embarrassment and hot indignation at the legalized vice and disgraceful divorce laws," that called those responsible "unAmerican and traitors to the best moral interests" of the state and nation, and that extended sympathy to "our fellow Christians who must live and labor to promote morality in Nevada under the unhappy handicap which the moral breakdown of the state presents." Now that, as resolutions go, sounds like a pretty strong one. A better-than-average fabricator of churchly denunciation had been on the job when that particular document was turned out.

But what happens in Reno with a document like that? Precisely nothing. It is printed in the local paper, but that is the last heard of it. If the protest originates in such a body as the international Christian Endeavor society, there may be some comment in Reno concerning the alleged impropriety of "outsiders" interesting themselves in a local affair. If, as in the case of the Presbyterians, there are local interests involved in the protest, it is dismissed with a shrug of the shoulders as just so much more "church talk"—the sort of thing that churches may be expected to indulge in, but that seldom needs to be taken seriously. The total effect of these protests from outside—and probably of such articles as these in this series—seems to be a stiffening of the determination of the people of Reno to run their affairs as they please, if for no other reason than to show the rest of the nation that they cannot be intimidated.

What Will Put the Lid Back?

Well then, if the expression of the outraged moral convictions of the rest of America will have no effect in closing the door on Reno's wide-open vice, what will? I believe that the only thing that will is our old friend, the red ink at the foot of the balance sheet. The power of the dollar opened Reno to the conquering hordes of the purveyors of vice; the power of the dollar will ultimately sweep this sinister crew off her streets, and bar her city gate again. Economic motives have given, and economic motives will have to take away.

Now that is far from as impossible, or distant, an outcome as it sounds. I grant that a superficial survey of Reno will show the forces favoring the present wide-open condition in practically complete control. Even such citizens as do not support the promotion of vice as a means to prosperity are, as I have tried to make clear in previous articles, pretty well cowed. I do not know how sentiment runs in the outlying reaches of the state, but Reno, as I have said, virtually controls the state, and there is not enough vocal sentiment in Reno now to suggest that the gamblers and the brothel-keepers are in any great danger. Yet the uprising, when it comes, is likely to develop much more rapidly than the present apparent complacency might suggest.

For the truth is that while a certain amount of money is being attracted into Reno by the present catering to vicious tastes, experience is proving that there is far less of it than had been promised when the wide-open law was enacted. And what there is makes its way into a very few pockets. To be sure, those pockets are generally rumored to be in the clothes of men who sit in key political and financial positions, and who, because of that fact, can crack the whip to hold large numbers of their fellow-citizens in line. But cracking the whip will not always

serve in a democracy. The majority can rebel, when it wants to.

Vice Does Not Pay!

In Reno, the majority is not making much money out of the open vice. The solid citizens who conduct the dry goods stores, the meat markets, the drug stores do not make much off the tatterdemalion crew of tin-horn sports who line the curbs in front of the gambling clubs. These citizens, whose tax bills constitute their most carefully studied political reading, are beginning to question whether the "prosperity" that the wide-open regime is supposed to have brought is a reality, or a mirage. They see that the actual license receipts from the gambling halls, the brothels and the race tracks and prize fights have not been large. Twelve thousand a month is not much of an addition to municipal income when your police force has to be expanded to several times its former size.

The time has not yet come when "respectable" Reno is ready to force a casting up of its balance sheet on this matter of open vice. But it stands to reason that the horde of riff-raff that I found shuffling along the city's streets will, in a little while, cost the community more than it can possibly be worth. And this cost will come not only directly, as in the case of the increased police force. It will come indirectly, in the ever growing nervousness over the presence of such irresponsible elements. If the streets become unsafe for women after dark, Reno will lose attractiveness as a place of residence. Even many divorce seekers will hesitate to visit it. Mothers will become increasingly solicitous concerning their children. All these factors will make their influence felt in a declining real estate market.

Reno as a Student Center

There is one point at which it seems certain to me that the city will suffer economically from its catering to vice. That is in the attendance at the state university. The University of Nevada is located within a mile, or less, of the most hectic district in Reno; it seems to me inevitable that parents outside that city will hesitate a long time before allowing their children to be exposed to the dangers of such a condition. There has not yet been any marked effect on the total enrolment of the university; the drop from 967 students a year ago to 945 this year can be easily enough explained on other grounds. But the decline in the size of the freshman class, from 359 in 1930 to 291 in 1931, seems to me more indicative of what is coming. If the university enrolment should show a marked and prolonged falling off, Reno would feel that in every avenue of trade. And the result would be a hastening of the uprising against the political elements that have established the present order of affairs.

That uprising, I repeat, is surely coming. It is coming just as soon as a few more hundred of the citizens of the town become convinced that there is more money to be made in a decent than in an indecent city. Who the political leader will be who heads the uprising, no one can as yet predict. Nor does it matter. When the economic disillusionment of the community is far enough advanced some politician, perhaps moved by no higher motive than to unhorse Mr. George Wingfield, the present republican boss, and take over the distribution of the federal patronage, will come along to make the issue of putting the lid back where it was until last May. And he will win. My expectation is that that uprising will take place before the end of two years. It may come sooner.

Future of the Divorce Industry

When one asks, however, what the outcome in regard to the divorce industry is to be, it is much harder to answer. The trouble in this respect, as I suggested last week, is that there is no important body of moral conviction in Reno itself as to the wrongness or indecency of the present situation. In the case of the wide-open vice conditions, for example, you can count on the active support of most of the members of most of the churches for any campaign to change things. But if the issue were a change in the divorce laws, hardly a corporal's guard of church members (unless the Catholics proved an exception) could be counted on to fight for a different status.

To the average citizen of Reno, divorce is not a moral issue at all. Instead, it is simply a legitimate business enterprise, conducted under state auspices. And as long as this business enterprise is beset by the competitive risks that affect business enterprises in general, Reno means to conduct it on such a basis as to insure control of the market. They might well hang across the doors of the Washoe county courthouse the motto of a department store that operates a block away from where I am writing: "We will not be undersold!"

The economic argument will not function successfully here. Or perhaps I should say that it functions altogether too well in support of the present state of affairs. For not only do the divorce seekers who flock to Reno provide a good living for the three hundred members of the bar (in a town of 18,000), but they fill expensive hotels, apartment buildings, furnished bungalows, or nearby dude ranches; they scatter their money up and down the pretentious shops of Virginia street; they make the place a happy hunting ground for automobile salesmen. Reno is undoubtedly making money out of the divorce racket —and perhaps that has something to do with Reno's failure to perceive that there is any moral issue involved.

If the grinding of the Nevada divorce mill is ever to be stopped, the influence, I am convinced, will have to come from without. I do not mean that the passing of resolutions, or outside exhortations to repentance, will produce the desired end. But I can foresee another way by which this end might be

reached. If the public opinion in the majority of the states could be focussed on the need for uniform divorce laws, it would not be impossible to secure practical uniformity across the nation within a few years. This is a field in which the weight of the churches would quickly be felt.

But, it will be objected, this campaign for uniform state divorce laws would get nowhere in Nevada. Probably not. Very well; leave Nevada to her own devices for the time being. Concentrate on securing practical uniformity throughout the rest of the nation. What will happen then? Nevada will wake up one morning to find that her divorce decrees—already under attack in many states because of the flimsy basis of residence on which they are secured—are recognized practically nowhere else. The holder of a Nevada divorce will hardly be able to marry again outside the borders of that state without being in danger of arrest for bigamy. A sufficient extension, by this method, of the area in which Nevada decrees have no value would soon put an end to the lucrative incomes of Nevada divorce lawyers, no matter what it did to Nevada divorce laws. In time, it would change them.

This is the concluding article in the series by Mr. Hutchinson on present conditions in Reno and Nevada.

BOOKS

Christianity and Social Philosophy

THE SOCIAL TEACHING OF THE CHRISTIAN CHURCHES. *By Ernst Troetsch. Translated by Olive Wyon. 2 volumes. The Macmillan Company,* $15.00.

ONLY a German scholar could (or would) have assembled the mass of erudition and the bibliographical detail that are contained in these two massive volumes, and only an historical and social philosopher of the first rank could have organized and interpreted this material with such mastery. The work is now for the first time made accessible to English readers in this unabridged translation—a translation, by the way, of excellent literary quality and one made with a wise regard for the differences between German and English syntax—but it has been known for twenty years to so much of the scholarly world as is interested in Christian history and can read German in thousand-page lots.

The modern problems of religion "lean to the side of ethics." Since Christianity is first and foremost a matter of practice, its main problems lie in the sphere of practical life, and it is there that its most complicated difficulties and contrasts arise. This basic belief was not an assumption on the part of the author but the outcome of prolonged research in historical and contemporary Christianity. From this originated the project of tracing the sociological problem through the whole history of the church. This is designed to lead to a description and evaluation of the church's present social attitudes. The sociological formulations cannot be considered apart from the theological problems. This is not only true in fact but is especially true in Troeltsch's views, since for the most part he finds social ideas governed by religious ideas, rather than the contrary. In the case of Luther, for example, "religious ideas were not due to the reflex action of social, or even of economic, changes"; the latter "were based essentially upon the religious idea, which alone gave rise to the social, economic and political consequences." It need scarcely be remarked that this position is radically at variance with the emphasis which has become popular in recent years. Troeltsch himself, indeed, does not maintain it with complete consistency, for elsewhere social conditions are shown reacting upon religious ideas.

The treatment, period by period, is rich in informing and suggestive material. There is space to mention only, as high spots, such points as the argument that the literature of early Christianity contains no hint of any formulation of the "social" question and that the ethic of Jesus makes no attempt to lay down either a code or general principles for society as a whole; the interpretation of Paulinism as recognizing the legitimacy of the existing social order while urging a certain detachment from it; the distinction between the "church-type" and the "sect-type" of religious community, the former aiming to include within itself all people and to superimpose its special religious requirements upon the common and secular order of life, the latter to set up a voluntary society of the regenerate whose conduct should be governed not by nature but by grace.

Yet two facts limit the usefulness of the treatise to a point somewhat below the expectations that might be aroused by the title.

The first is that it deals almost exclusively with the social and political philosophy of the church, and to only the slightest degree with specific events or activities. The consideration of the "sociological effects" of religious ideas is confined almost entirely to the discussion of effects upon the structure of the church itself, its relation to the state, and types of ethical and social theory. It would be easy to prove by the citation of sentences, and even paragraphs, that this statement is not true without reservation, for such topics as slavery, property-holding, and war are not passed over without mention but the treatment of all such specific issues is brief and sketchy.

The second is that it stops at the brink of the modern age. Having got through the eighteenth century, the author arrives (on page 1010) at the crucial problem: "What has become of the original question from which we originally started?—the question of the significance of Christianity for the solution of the social problem of the present day?" But he is then within three pages of the end of the second volume, and there is no room to answer it. "The social problem is vast and complicated"—certainly too vast and complicated to be solved in three pages. So he makes some illuminating comments upon it, and lets it go with "the conclusion that all Christian-social work is in a problematic condition"—which nobody will deny.

So the author never arrives at the objective toward which his long journey seemed to be directed. But along the way

he throws a vast amount of light upon the history of religious and social ideas. The work is, in reality, a history of Christian social philosophy to the end of the eighteenth century.

WINFRED ERNEST GARRISON.

America's Race Problem

BROWN AMERICA: THE STORY OF A NEW RACE. *By Edwin R. Embree. The Viking Press,* $2.50.

THIS is by long odds the most useful book on Negro life in the United States to appear in many years. It is more useful than many of the erudite social studies that have been made, both of the Negro question as a whole and in its parts, because it is written in an easy, informal manner that is concerned more with making its ideas clear than in presenting the appearance of scholarship. As a result, nine out of every ten readers will find it absorbing and penetrating to a degree seldom true of treatments of the race issue.

Dr. Embree brings unusual resources of information to the writing of his volume. He has lived in the midst of the race problem ever since his boyhood, and is now the executive head of the Julius Rosenwald fund, which is playing so large a part in providing educational facilities for the Negroes of the south. His general approach is indicated in the book's title—mingling of bloods and cultures has already produced in America, according to Dr. Embree, a new race that is neither black as the races of Africa are black nor white as the races of Europe are white, but brown. And this new race is to have as distinct and worthy a career as any of the races.

The book is as courageous as it is informed. To find the responsible head of a foundation beginning his treatment of racial intermingling with reference to the mulatto children of two Presidents of the United States, and the efforts of Patrick Henry to provide a bonus for children of mixed parentage in Virginia, is to realize at once that this will be no ordinary or hesitant study. While Dr. Embree is able to regard his subject with sufficient objectiveness, he never hesitates to make clear his emotional implication in it, especially his anger as a sympathetic white man against "that tradition which leaves any Negro, however cultivated and orderly, at the mercy, for hurt and insult, of any white man, however low or disreputable."

Yet despite the candor and realism of the book, it is remarkable among recent studies in this field for the optimism of its conclusions. "The race problem in the United States, which during the dark decades following the civil war seemed completely baffling, no longer is among the unduly difficult questions of the nation. There will, of course, be further stress and strain. There will be grief to individual Negroes, and this suffering will be most acute to those Negroes who are leading the advance, for they will be most sensitive to the slights and insults that for years will continue to come, often from those inferior in every way, save in the one dominant factor of white ancestry. . . . But looked at in the long view a satisfactory and a satisfying future for the new race in America is already assured. . . . My fear is not that the Negro will not be absorbed into American life, but that he may be so completely 'Americanized' that, ceasing to have any characteristic individuality, he will simply swell the ranks of standardized mediocrity."

Dr. Embree has not hesitated, at one point in his book, to turn aside to tell the story of his own grandfather, John G. Fee, the young Kentuckian who returned from Lane theological seminary to preach abolitionism throughout his native state, to be disinherited, to be mobbed, to be all but killed, but finally to found Berea college. He treats his grandfather with humor as well as admiration, so that the resultant sketch would remain memorable altogether apart from its inclusion in a memorable book.

P. H.

Books in Brief

ALL YE PEOPLE. *By Merle Colby. The Viking Press,* $2.50.

The wanderings of a youthful Vermont preacher from his home in the Green mountains to his "mission field" in the newly planted settlements of the western reserve in the years 1810 and '11. Few pictures of the great migration westward that carried the United States from the thin line of settlements along the seaboard to the Mississippi have been more truly graphically traced. The rumbling of the Conestoga wagons, the lowing of the ox-teams, the shouts of the bargemen on the flat-boats, the raucous voices in the primitive inns —all come clearly back across the years. Everyone to whom I have recommended the book has agreed that it makes fascinating reading.

THE WAVES. *By Virginia Woolf. Harcourt, Brace & Co.,* $2.50.

It does not really matter whether this is a novel or not, any more than it matters whether Walt Whitman's lines are poetry. Literary values are more important than literary categories. In favor of calling it a novel, is the fact that it is a work of the imagination dealing with people. Against it, is the fact that it contains neither narrative nor conversation. Speaking generally, novels and plays have to do with what certain characters do, what they say, and what they think. When Eugene O'Neill, in "Strange Interlude," put what his characters thought into a series of separate and independent bracketed "speeches," it was acclaimed as a revolutionary piece of technique, and so it was. The peculiarity of Virginia Woolf's technique in fiction is that she omits everything else and tells only what her characters think. "Said Louis," "Said Susan," "Said Neville"—and so on, but they never say it to each other, and seldom in any particular situation. Any events that occurred in the lives of these half-dozen persons whose thoughts are traced from childhood to old age, and any actual interchanges of opinion among them, are left to conjecture. It is obvious that one died in India, and that one of the women was in love with one of the men. For the rest—one guess is as good as another. So we come back to their thoughts. If there is nothing else, these are well worth following. There is sensitiveness of feeling and subtlety of expression. There is clarity of thought and charm of style. If this is the disembodied spirit of a novel, it is a spirit whose intangible graces are none the less real for the total absence of physical features, costumes, actions and scenery.

STEPCHILD OF THE RHINE. *By Oscar Ludmann. Alfred H. King,* $3.00.

Readers of The Christian Century will remember occasional articles by Mr. Ludmann, the most recent being "Where Is My Country?" in the issue preceding Armistice day. They will be prepared, therefore, to find in this complete story of Mr. Ludmann's war experience a new and searching sort of approach to the issue of war. And they will not be disappointed. Mr. Ludmann is an Alsatian, growing up in a town within a few miles of the border, having relatives, friends and—what is more important—psychological entanglements on both sides of the lines that the coming of the war established. In his early 'teens when the war broke out, this Alsation schoolboy was finally drafted into the German navy, and served there until the end of the war. He thus

had a part in, and gives one of the first intimate descriptions we have seen of, the mutiny at Bremerhaven which precipitated the fall of the kaiser. Returning to his home after the war, however, he found that the long dreamed of "liberation" of Alsace was but the exchange of one militarism for another. The book, a peculiarly poignant personal document, therefore becomes essentially a study in the effect of nationalism on modern life.

CORRESPONDENCE

Nations and Morals

EDITOR THE CHRISTIAN CENTURY:

SIR: In your editorial, "Japan Courts Dishonor," are you not judging Japan from the standpoint of individual, rather than of national standards of morals? Would we expect any other nation—France or Italy, or Great Britain, or even the United States—to act in any other way in similar circumstances? Think of the past history of these nations. Have considerations of Christian morals restrained them from the use of force when there was anything to be gained which could only be gained by force? Have they not all been dominated, and are they not all still dominated by the Hegelian philosphy that the state has no other duty than to maintain and fortify itself and to crush ruthlessly all that opposes its glorious march?

You refer in your editorial to the Kellogg-Briand pact which was signed by the emperor of Japan. In Canada we wonder a bit at the seriousness with which you people in the United States view that instrument. Surely it is not to be supposed that any of the signatories thought he was signing a treaty which would really have the effect it professed to have. Certainly none of them thought it would seriously interfere with their predatory designs.

You have referred from time to time to the coming conference on disarmament as though there were hope that more would be accomplished then than has been accomplished in similar conferences of the powers in the past. What reason have we for indulging that hope? Would it not be better to prepare the minds of the people for the disappointment which must ensue at the end of the conference? Is it within the realm of probability that France, with the hegemony of Europe in her hands—a hegemony which she can only maintain by force of arms—will consider anything which spells disarmament? If the conference meets—and that is a matter of doubt—I am of the opinion that France will, at the outset, move for the appointment of a commission to study the whole matter, and report at a later meeting. Then the idea will be allowed quietly to be forgotten, and the powers will breathe a sigh of relief.

Is this a counsel of despair? Well, the same men will be there who have been ordering the affairs of Europe and America for the past years. What more can we expect of them than they have done in the past? While things are what they are they will be what they will be. So, why should we deceive ourselves? Let me make a proposition. Let some great church, like the Methodist Episcopal church in the United States or the United Church of Canada begin at once enlisting all their members as war-resisters and notify their respective governments to this effect; and see what will happen. Einstein is right; disarmament will never come from the powers which control the destinies of the nations. It can only come from the peoples themselves.

Toronto, Canada. CHARLES HERBERT HUESTIS.

What, Then, Is This?

EDITOR THE CHRISTIAN CENTURY:

SIR: Mr. Lewis Clayton Kitchen, in The Christian Century issue of November 4, says, "Christianity is *not* a religion of renunciation." Not for most of us. But what does he call it when a missionary and his wife send their only child back from India to America, that he may have health and schooling? What does he call it to leave the lovely hills of New England, or the splendid sweeping prairies of the middle west, or the golden glory of the Pacific coast, for the sun-baked plains and torrid heat, the social deprivations and family separations, the dirt and filth, disease and possible death which the tropics impose as toll upon the child of the temperate zone?

I have been in India. My mother was born there in the home of a missionary. And if the American who loves his native land, his kith and kin, his home and friends, does not call it "renunciation" to spend at least seven years in the way that the missionary spends it, I do not know what the word "renunciation" is. I think that Mr. Kitchen is too hard upon his fellow-laborers.

Franklin, N. H. SHELTON BISSELL.

The Church Must Help to Define Just Such Words

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial on "A Minimum Christian Morality" is the first step in the right direction in the establishment of a more Christian economic order. It puts the matter before pastor and laymen in terms they can comprehend. It places before all the moral demands of our common bread-winning.

But the two adjectives used in your statement of principles nearly destroy the whole value of them. A "normal" living to be taken because it is required may mean "whatever I can get." How easy for millionaires to believe a million-dollar income is required for their "normal living"! And the second adjective is even more susceptible to rationalization—or rather, adverb—namely "responsibly." Who would admit he has more power than he can "responsibly administer"? The use of these words removes the principles from the realm of objective morality and puts it upon a basis of prejudiced self-justification.

The strength of pacifism is the objectivity and certainty of its definition of what constitutes a war. It does not leave the matter to individual judgment. If it did, all wars would appear to be "defensive." So, too, the moral standards against ostentation, extravagance and exploitation must be stated with definiteness, and, above all, with unbiased certainty.

Westbrook, Maine. RAY GIBBONS.

Helping Gold Star Mothers

EDITOR THE CHRISTIAN CENTURY:

SIR: The quartermaster general of the army has recently reported to the secretary of war that many of the gold star mothers, who average now more than sixty years of age, are in such a condition of health as to require the most careful provision for their health and comfort. Does not this statement suggest that there is a far better and more fitting way to show kindness to these mothers than by continuing to send them in crowds to visit the graves of their sons in France? Before more of this is done for the 12,000 who have not yet been sent, would it not be kinder and more sensible to offer to any of these the same amount of money which the trip would cost, to be used at their option for their own comfort? The country would always desire to be generous to them, but is there not a better way than the present? Can there be great satisfaction to these mothers to go in great crowds across the ocean to visit great cemeteries with their thousands of monotonous white crosses beneath one of which they are told lies the body of a son? Surely each mother must feel herself far closer to her son in his own old home surrounded by his photographs and other memorials, than in that desolate place. My estimate is that if the option were given these mothers to put the cost of their trip into immediate necessities or into the bank for future emergencies, four-fifths would be thankful to accept the offer in these hard times and not spend the amount in going overseas. Is it not possible for the authorities at Washington to revise the plan in the interest of those whom they wish to serve?

Brookline, Mass. LUCIA AMES MEAD.

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Britain Faces Tariff Rise

Flood of Imports Met by Stiff Duties—Dean Inge Lectures on Astronomy and Theology

(British Table Talk)

LONDON, Nov. 24.—There seem to be many even in high places who credit Mr. Runciman with plans which he can have no intention of carrying out. He is bent upon stopping the abnormal flow of imports which immediately followed the election. They were threatening to make a still further adverse balance between our income and expenditure. All that the president of the board of trade is authorized to do is to put a tariff on such goods, to check the incoming tide. Tariff reformers think that he is scarcely touching the job; free traders wonder how he is going to check an abnormal flow without checking the normal, upon which we depend.

Most people are waiting to see what follows. The agriculturists are restive, because nothing, in spite of soft words at election time, has been done for them. But there is no danger at present of anything like a protectionist cabal against the government. Signs of reviving trade are to be seen, but they are not yet enough to take away our anxiety. In any case we are in for a long time in which only hard work and simple living will save us. And in such a time we put £3,000,000 into an Irish sweepstake! Of this, 25 per cent goes to the hospitals of the free state.

* * *

Great Britain and a Better World

That excellent weekly, the Spectator, in its Christmas number, has an editorial upon a better world. It declares that to eliminate war is much the most urgent task which faces this generation. It deplores the spectacle of popular organs watching with glee the failure of the League of Nations so far to solve the Manchurian problem. Peace propaganda must be made more picturesque.

At home we are called by this same writer to wipe out the menace to our civilization in the slums. The thing must be done nationally. In education we have much to learn from the more democratic educational institutions of Scandinavia. A peace army must be organized on the Bulgarian model. In industry we should examine such projects as that put forward by Mr. Gerard Swope, the president of the General Electric company of America. Modern industry must recognize as its first obligation service and not unrestricted profits.

The counsels upon these and other matters which the Spectator gives are well worth careful attention, but unhappily for every one who reads such a paper there are thousands who read other papers which are possessed of a pre-war mentality.

* * *

Dean Ingle on Astronomy And Theology

Dean Inge is delivering the Warburton lectures. He is daring to meet the situation created for our thinking upon religion by the new astronomical facts and the deductions made from them. He is speaking to the condition of those who have read Jeans and Eddington. The dean is not likely to fall into the error of popular divines, who clutch at any word of a scientist which may seem to support the cause of faith. What he does is to inquire where we stand if it is true that the universe is "running down" like a clock. What bearing has this upon the character and purpose of God? What can survive out of such a scene as this if the majestic but terrifying vision of the modern astronomer is true? What can God get out of it? It is in the idea of values that we are to seek for a solution. "It is in the realm of absolute values that we find our immortality." Even if this world order is doomed to end, it is only one of the purposes of God. "There may be and probably are other world orders of which we know nothing." The rest of these lectures will be awaited with keen interest.

* * *

And So Forth

In "The Great Amphibium," Dr. Needham sets forth with extreme candor the position that science and religion, though always antagonistic, are equally necessary methods of attaining contact with what lies at the core of the world. Religion will never die, but for the next four or five centuries religion as a whole and certainly the Christian religion will have a bad time. Dr. Needham, who is a leading Cambridge biologist, criticizes strongly scientific decision as it is presented by those who attempt to make religion scientific.

The Rev. J. M. Lloyd Thomas has resigned his position as minister of the Old Meeting house, Birmingham. This is the mother church of nonconformity in Birmingham. Twice has it been burned down, once in the day of Priestly, the scientist and radical politician. Mr. Lloyd Thomas is a Free Catholic, who has had an influential ministry in what was traditionally a Unitarian church.

A stranger came some months ago to the studio of an artist and gave him a commission. The painting was to be a picture of Christ with the thought of world kinship in it, and its title "If Thou Hadst Known!" The picture was to go to the City temple. The artist is Mr. Longstaff. One Sunday recently, as Dr. Norwood arose to preach, the church was plunged in darkness and the picture was displayed. Dr. Norwood then told the story of the way in which it had come and based his sermon on the message of peace which the picture carries.

EDWARD SHILLITO.

Take Hand in Labor Struggle

Ministers Support Attempts to Organize Workers in Brooklyn Utility—President of Company Quits Church

(Special Correspondence)

New York, Dec. 7.—An industrial struggle which is of special interest to churchmen has been going on in Brooklyn for some time and has reached an acute development in recent weeks. In March, 1930, 1,600 employes of the Brooklyn-Edison company were laid off in spite of assurances of the company that employes would be safe. The company insisted that only part-time workers had been dismissed, while the men contended that some of the victims of the layoff had been on the company payrolls for years. The layoff resulted in an effort to organize the employes of the company, an effort which the company has resisted with the use of violence and every other method, including spying, usually employed by companies in such situations.

The first organization efforts were made by an employe, S. W. Levich, who was dismissed from the company and who was assaulted on Sept. 23 by three foremen of the company and beaten into unconsciousness. The committee on organization created by Mr. Levich finally grew into the Brotherhood of Brooklyn Edison Employes which has been carrying on a secret campaign of organization in order to prevent wholesale dismissal of the men who joined the organization.

Using Gangsters

The chief organizing efforts of the brotherhood have centered around the distribution of a bi-weekly mimeographed sheet which has been distributed to the men every second Wednesday as they stood in line to receive their pay. The company is making every effort to stop the distribution of this organizing propaganda and threatens men with dismissal if they are found in the possession of the paper. Every effort to distribute the paper is met by violence on the part of the company. The men charge that the company hires gangsters and thugs to beat up the distributors, while the company asserts that the acts of violence are due to the resentment of its employes against the efforts to organize them.

The denial of the company of the fundamental right to organize enlisted many of the religious leaders of New York who are interested in industrial problems and they offered their help in distributing the organization paper every second Wednesday. Two young ministers of Brooklyn, David Cory, pastor of a Presbyterian church and Bradford Young, assistant to Dr. Howard Mellish at Holy Trinity

Episcopal church, both of whom ran for office on the socialist ticket in the last election and who have frequently given proof of their courage and their understanding of industrial problems, were among those who offered aid.

On Oct. 21 the company offered particularly brutal resistance to the effort to distribute the brotherhood paper. Mr. Cory was beaten and narrowly missed the loss of an eye, escaping with a wound above the eye which required seven stitches. Chester Williams, a young lawyer who did not distribute literature, but who, as an observer, had busied himself in trying to persuade reluctant police to give protection to those who were being beaten, was knocked down, trampled upon and suffered a lifelong injury to his knee. Others in the party also suffered injury.

The threat of the company to dismiss any employe who was found in possession of a brotherhood paper temporarily stopped the distribution of the paper but it was again attempted on Dec. 2 with the usual show of violence on the part of the company. Among those beaten up were Rev. Elliot White, Episcopal clergyman with a long record as labor sympathizer, and several students of Columbia university and Union seminary who have helped in the organization effort throughout the fall.

The Right to Organize

The brutal resistance of the company to organization efforts has obvious motives. Successful organization in Brooklyn might threaten the whole public utilities industry in the country with organization. Brooklyn Edison had larger profits in 1930 than in 1929, as did many other public utility concerns. Organized resistance to layoffs and wage cuts might imperil these profits. The skill of electrical industry employes makes a strike threat on their part particularly potent and the fundamental necessity of electric power to any community means that the public would be immediately involved in a possible strike. The latter fact is advanced as a reason why public utility employes ought not to be organized. But anyone who knows the primer of industrial relations must know that every industrial service is strategic in a highly interdependent civilization. To adopt the principle that men who are engaged in a basic service have no right to organize would prevent truck drivers from organizing as well as public utility employes. The ultimate result of a general adoption of such a principle would simply be the enslavement of large bodies of employes to the caprice and the profit-seeking of great industrial concerns.

Church Leaders Firm

The two most interesting aspects of the Brooklyn Edison situation are the unashamed use of violence on the part of the company and the attitude of religious organizations toward this policy. Religious organizations are frequently alienated from espousal of the cause of labor by the use of violence by labor. It is not generally recognized how readily industrial leaders use violence when their power is threatened. The policy of the Brooklyn Edison company is merely typical of what is being done in the coal fields, in the textile industry, and everywhere where organization efforts promise any degree of success.

The attitude of religious leaders to the Brooklyn Edison situation is rather different from the somewhat dismal story of indifference and neutrality which the church usually assumes in such situations. Many of the prominent officials of the company are church leaders. The president of the company, Mr. Mathew Sloan, was a member of Holy Trinity church. Incensed by the support which Rev. Bradford Young gave the employes, he has withdrawn from membership in the church. There have been so many similar situations in which the Sloans have stayed in the church and caused the dismissal of the Youngs that one is prompted to put a special star in the crown of Holy Trinity parish and its rector, Dr. Mellish.

It might be added that there is no certainty that the organization efforts at Brooklyn Edison will succeed. Employes have the usual middle class psychology so common among skilled workers in this country, and it is a question whether they have the social intelligence to initiate policies compatible with their own interests. Furthermore, the company has an organized spy system under the leadership of a pensioned ex-lieutenant of police and whether it hires thugs or merely encourages its own men to commit acts of violence it has established a reign of terror which makes all organization efforts extremely hazardous to the life and limb of the organizers.

R. N.

Chicago Banker Holds War Responsible for Depression

David R. Forgan, co-chairman of the Central Republic bank, Chicago, and veteran of more than 50 years of banking, speaking at the Central Y, Chicago, two weeks ago, held the world war as chiefly responsible for the present worldwide depression. "What are the causes? There are several. The greatest of them is the world war. You cannot spend 40 or 50 billions in killing each other and destroying property without paying for it afterward. . . The youngest man in this room will not live to see the end of the effects of the world war, financially speaking." The second cause of the depression, he said, was the reversal of the boom; the third, low commodity prices; the fourth, the fact that politics and economics had not been working in harmony.

A New University With High Ideals

Westerly, R. I., has been selected as the site for the new Roger Williams university of Rhode Island, reports Zion's Herald. One of the ideals announced for the institution is the protection of youth from an environment that tends to destroy character. Drinking and smoking among students are to be prohibited in the school, which will be coeducational.

Lutherans to Hold Festival At U. of C. Chapel

American Lutheran church congregations in the vicinity of Chicago have accepted an invitation from the board of trustees of the University of Chicago to hold their joint mission festival this year in the chapel of that institution.

Japan Christians Call for Peace

National Church Council Adopts Armistice Day Appeal—Plan for Future of Kagawa Movement

(Correspondence from Japan)

TOKYO, Nov. 17.—The Manchurian imbroglio seems to drift from bad to worse, although before this column catches the reader's eye a solution may have been reached between the disputants, or be on the way to solution through the agencies of the League of Nations. I reported last month that there was a serious cleavage of judgment between the foreign department and the military authorities in the Japanese government. If I were to take my tips altogether from noisy mass meetings and vernacular papers I should now have to say that this breach has been healed, and that the nation as a whole is supporting the government's present policy in Manchuria—a rather militant policy, to say the least. One who desires to be impartial must report that there has been large effort on the part of the government, supported strongly by the capitalistic and military interests, to bring about national unity for the sake of strengthening Japan's position both in Manchuria and in the councils of nations—yet without convincing all of the thinking public that Japan's position is completely justifiable, or best calculated to further the cause of permanent world peace.

* * *

Christian Council Resolves For Peace

The Christian conscience in Japan, while cautious to avoid charges of infidelity to home and fatherland, is nevertheless aroused to the menace of the present Sino-Japanese dispute. On Armistice day, the National Christian Council of Japan, representing practically all Protestant Christians in the land, unanimously passed a strong resolution containing the following declarations: "In view of the Manchurian incident we cannot but feel a deep sense of self-reproach that the spirit of world peace based on brotherly love which we constantly advocate does not, as yet, pervade the world's life. At this time we pledge ourselves to new endeavor in behalf of peace in the orient and throughout the world. May the conception of justice, friendship and love be deep-going and rule the hearts of all who are concerned with this problem, and lead to an early solution of the difficulty, thus eradicating the roots of the controversy between Japan and China. . . . We earnestly desire the prayers and cooperation of our brethren in Christ and of all peace movements everywhere."

* * *

Other Serious Problems

This session of the Christian council was, by the way, one of the most significant in recent years in many respects. Breaking up into discussion groups the members discussed, among other things,

church union and methods of its realization, the anti-religious movement now so strong throughout the east, revision of the social creed of the churches, and Christian internationalism. Then, too, there was the problem of the future of the Kingdom of God movement. Having come now within sight of the three-year objective set for this campaign, the leaders of the Japanese churches show little desire to abandon the movement in favor of the narrow denominationalism of the past. Plans were accordingly set on foot for an All-Japan Christian conference in the autumn of 1932 to consider what new goals should be set to carry the gospel of Christ into every walk of Japanese life.

The challenge of the present international situation, the increasingly desperate industrial and social conditions in Japan, and the fact that 40,000,000 rural people in 12,000 Japanese villages have not been touched as yet by Christian efforts—all this is enough to convince even the most skeptical of the need for a united Christian front to the evils of the day. As further evidence of the vitality of Japanese Christianity, mention should also be made of the Christian council's approval of the mission work now being undertaken among Japanese in other lands, notably Brazil, the Philippines, and the United States. A conference and mass meeting has been called for Dec. 11 to formulate further plans for such Japanese missionary activities abroad.

* * *

Kagawa Returns

Mr. Kagawa returned to Japan the other day, after having visited many parts of the United States and Canada in a speaking campaign almost beyond human endurance. We in Japan have heard frequently of the fine reception given him and his messages; we have been able to read between the lines of his deep concern for America's modern religious and moral life, and many of us have wondered what would be the effect of this trip upon Mr. Kagawa's life and spirit. The impression he gives to those who have met him since his return is one of deep disappointment over the unhappy situation into which his beloved Japan has been plunged in Manchuria and in relations with the other nations of the world.

* * *

Another Commission Investigates

Of the making of commissions there seems no end. Having entertained and satiated the fact-finders who were here during the spring and summer, the Japanese Christians next found themselves confronted with the church history commission, who have more recently come and gone. And now we have with us the commission on Christian education, the American personnel consisting of President G. Bromley Oxnam of DePauw university, Dr. Frank W. Padelford of the Northern Baptist board of education, Dr. Edward Rynearson of the Pittsburgh public schools vocational department, and Miss Ruth F. Woodsmall, formerly a Rockefeller fellow in the far east and Y. W. C. A. secretary. These, in collaboration with an outstanding group of Christian Japanese educators, hope to formulate a new and more effective program for Christian education in Japan, their recommendations to be submitted to the International Missionary council for ultimate action.

T. T. BRUMBAUGH.

Death of Rev. W. O. Shepard, Methodist Bishop of Paris Area

Rev. William O. Shepard, resident bishop of the Paris area of the Methodist church, died Nov. 30. Bishop Shepard was in charge of the mission work in southern Europe, north Africa and Liberia. He had recently returned to Paris from a trip to Africa and was compelled by illness to go at once to a hospital. Dr. Shepard was a graduate of DePauw, and was ordained in 1885. His first pastorates were in the vicinity of Chicago, and in 1909 he became district superintendent of the Chicago northern district. He was ordained bishop in 1912 and assigned to episcopal residence in Kansas City. Later he was resident bishop in Portland, Ore., and three years ago was assigned to foreign service.

Evangelists of United States To Meet in Memphis

The national convention of evangelists and Christian workers will be held in the municipal auditorium of Memphis, Tenn., Dec. 27-Jan. 3. On the program will be W. A. Sunday, Bob Jones, Charles R. Scoville, W. E. Biederwolf and others. The sponsors of the convention are the Interdenominational evangelistic association of Winona Lake and a number of other organizations.

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LAST MINUTE

Christmas

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Thugs Again Attack Clergy

Trouble Renewed at Brooklyn Edison Plant—Dean of Union Seminary Dies —Presbyterians Face Economics

(Correspondence from New York)

NEW YORK, Dec. 5.—There has been more trouble at the Brooklyn Edison plant. Last Wednesday afternoon when officials of the conference for progressive labor action, which is attempting to build up an organization of the Brooklyn Edison employes, tried again to distribute "The Live Wire," their little mimeographed sheet, they were set upon by a large crowd of thugs. Anticipating such trouble the labor organizers had enlisted the cooperation of several ministers and theological students, but they too were attacked and the Rev. Eliot White was struck in the jaw and his teeth injured. Some of the students also received severe blows. The police apparently made a sincere effort to give protection from the ruffians, but the latter were well organized and kept on the move as they did their manhandling so that it was almost impossible to identify those who did the actual work.

Telegrams had been previously sent to responsible officials of the company by the civil liberties union and others asking that the officials see to it that the rights of the distributors were not violated, but these telegrams seemed only to serve as a warning that the labor sheets were to be distributed. In this disgraceful performance two facts stand out. One is that the company either authorizes or permits such violence to be used for it; the other is that a growing body of ministers and theological students are willing to face serious bodily injury for the sake of the industrial workers.

* * *

Jobless Registration Centers Closed

The emergency work bureau which has been registering the unemployed heads of families will close all but its central registration office today. About 110,000 have been registered, but this in no sense tells the story of the unemployed for the bureau has refused to register single men. Commissioner of Public Welfare Frank J. Taylor told the board of estimate yesterday that there are one million out of work in this city. To many of us it seems that this problem has passed far beyond the ability of private charity.

* * *

Religious Symposium At Columbia

Next week will mark the fourth annual religious symposium at Columbia university. The speakers will be such outstanding leaders as Rabbi David de Sola Pool, Chaplain Knox of Columbia, the Rev. James M. Gillis, editor of the Catholic World, Dr. Moldenhawer of the First Presbyterian church, and others. This conference is projected by the religious counselors at the university, and its stated purpose is "to acquaint students with the religious positions of their groups on various important questions."

* * *

Death of Dean Gaylord S. White

Church circles and far beyond were deeply shocked last week by the sudden death of Dr. Gaylord S. White, dean of Union theological seminary. Dr. White was for many years head worker at the Union settlement and his knowledge of the many problems in this field was most thorough. No one in the city was more admired and trusted by settlement workers than he. His place at Union too will be difficult to fill for his service as dean was simply one part of his work there. In the alumni association, in summer conferences and in the various forms of executive work his industry was really remarkable. He was held in the deepest affection by students, alumni and faculty.

* * *

Presbyterians Discuss Economic Issue

Many of us felt that progress was being made in the Presbyterian church when last Monday night the Presbyterian union held a dinner in the Fifth Avenue Presbyterian church for the purpose of considering the role of the church in the economic crisis. This dinner, attended by clergy and laity of both Brooklyn and New York presbyteries, had the moderator of the general assembly, Dr. Mudge, as the guest of honor. In his address at the dinner Dr. Mudge stressed the necessity for the church to take a stand on the vital issues of today. Other speakers at the dinner pointed out that, if the church is to survive at all, it must have a consciousness of the economic problem and must strive for substantial economic equality. This dinner was unusually well attended.

* * *

Fellowship of Socialist Christians Discusses Violence

The Fellowship of Socialist Christians organized about a year ago held a meeting last Monday on the theme, "What hope is there for parliamentary socialism?" Visitors from Germany identified with the socialist movement there told of the clash between the advocates of constitutional methods and the advocates of violence. Apparently there is a deepening feeling even in sincerely Christian circles that there is little likelihood of bringing the economic changes which will mean justice to the industrial workers without resort to violence.

EDMUND B. CHAFFEE.

E. A. Sibley, Philippine Missionary, Killed in Accident

Rev. Edward A. Sibley, for 24 years Episcopal missionary among the Igorot people, in the Philippines, was fatally injured in an accident at Tukekan Nov. 21. He was 56 years of age. Mr. Sibley was a graduate of the University of Chicago and the General theological seminary. Bishop Charles H. Brent ordained him to the priesthood in 1909. He was one of a well-known group of pioneer missionaries who followed Bishop Brent to what was then the Episcopal church's newest and least known mission field.

Texas Churches Hold Conventions

Dr. G. W. Truett Says Baptists Uphold Their Historic Position by Protesting Against Macintosh Decision

(Correspondence from the Southwest)

WACO, Dec. 2.—Annual meetings of Baptists and Methodists in Texas, just concluded, the Baptist general convention at Waco, and the Texas Methodist conference at Beaumont, the northwest Texas at Vernon, and the Central Texas conferences at Fort Worth, have aided the morale of the state as a whole in that they exhibited a spirit of faith and heroism in undertaking which has defied depression. These meetings have been marked, too, with an unusual outspokenness in respect to public questions and social matters. The Baptist convention, upon motion of Dr. J. B. Tidwell, professor of Bible in Baylor university, adopted strong resolutions in protest against the ruling of the United States supreme court in the case of Prof. Macintosh's citizenship. In doing so, Dr. George W. Truett declared that the convention was standing on historic Baptist ground in pleading for liberty of conscience. Resolutions of condemnation from various legionnaires have followed, but apparently the Baptist ministers throughout Texas are practically unanimous in supporting the united action of those in the Waco convention.

The Northwest Texas Methodist conference, Bishop H. A. Boaz presiding, gave much attention to social service, demanding an economic order in which men will be afforded a chance to become self-respecting by being self-supporting. "Our Christian brotherhood is a mockery when we grind men down and then offer them the dole," said the report. It also contained this: "We demand that willingness to bear arms be not a test of citizenship," and "Having full confidence in knowledge of truth to make men free, we stand for rights of freedom of speech, press and peaceful assemblage."

* * *

Lynching Declining

Attention is being called by the press of Texas to the fact that thus far in 1931 no person has been seized by a mob, carried helpless to the place of his death and there done away with by gun, rope or fire. There has been an appalling amount of killing, robbing and committing of other crimes, but for ten months the name of the state has not been stained by a lynching. And that is really something.

* * *

Catholics Reproduce Old Mission

Catholics of Central Texas have just opened a very costly mission church in Waco for the benefit of Mexican worshipers. The building is an exact replica of the famous San Jose mission in San Antonio which was built in 1720. Especial pride is found in the reproduction of the beautifully carved facade and baptistry window, the original of which were by the Spanish artist Huisar and constantly studied by artists from all parts of the world.

Another event in Catholic circles during the past week was the bestowal of the papal honor of prothonary apostolic on the Rev. Father E. A. Kelley, priest of St. Anthony's church in Beaumont, an elaborate ceremonial in which 125 priests participated.

* * *

Ministers' Meeting to Eschew Politics

The Dallas General Pastors' association, Dr. C. M. Gibson, president, has been revived with a large attendance of ministers under the promise that resolutions having to do with local politics shall be taboo. The plan is to have as little business as possible, and to listen to an address by an invited speaker at the monthly meeting. This correspondent enjoyed speaking to them at their last meeting on the subject, "The Christian Message Most Needed in Our Time."

* * *

And So Forth

Rev. E. T. Miller of Memphis is the successor to Rev. J. Howard Williams, promoted to the executive secretaryship of Texas Baptists, in the pastorate of the First church, Corsicana.

Oklahoma Methodists have voted to consolidate their state paper with the Texas Christian Advocate at Dallas, Dr. A. J. Weeks, editor.

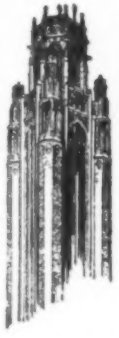
Mr. and Mrs. E. T. Cornelius, formerly missionaries in Piedras Negras, Mexico, have supervision of all Disciples' work among Mexicans in Texas, and will maintain headquarters in San Antonio.

Rev. C. C. Morris, pastor First church, Ada, Okla., leads all Southern Baptist pastors in number of baptisms reported for the year.

Christian union received emphasis when Dr. Charles S. Medbury, president of the International Convention of Disciples, addressed a banquet of his brethren in Dallas on Nov. 19.

JOSEPH MARTIN DAWSON.

Has He Background?



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College Assists Church Survey

Amherst Students Obtain Facts as to Unemployment in One Congregation—Stand for Free Speech

(Correspondence from New England)

SOMERVILLE, MASS., Dec. 1.—A year ago, the Federal council suggested that large churches in industrial centers, with a membership mainly of wage-workers, could make a valuable contribution to our knowledge of the extent and results of unemployment. Grace Congregational church, Holyoke, Mass., was one of those which responded. It has a membership of 1,100, including people of 16 nationalities. "There are not enough original Congregationalists to fill a room ten feet square." The church has long had close relations with Amherst college. Twenty-eight of its advanced students in sociology, under the direction of Prof. Colston E. Warne, made a survey of families in the parish. Pulpit explanation and tactful approach on the part of the young men rendered it possible to secure answers to two full pages of questions. Questionnaires for 571 individuals were sufficiently completed to tabulate. Of these, only half were connected with the paper and textile industries which dominate Holyoke. Of this total, only 70 were below 20 years of age. Only 44.1 per cent were fully employed; a smaller proportion of the 165 women, 42.4 per cent, with 34.6 per cent for part time; 18 per cent were unemployed, and 3.3 per cent unemployable. Income in good times is inadequate and below the average. How do the 103 individuals now without work subsist? Seventy replied that they relied on family aid. Others were living on savings. Some saw nothing ahead but starvation. Many families owned automobiles, but of virtually no second-hand value.

* * *

Causes and Remedies as Workers See Them

There was practically no suggestion that the employer was to blame. "He's in the same boat." There was no feeling that the government is responsible. The primary cause, the workers feel, is labor-saving machinery. They raise the question whether such technological unemployment should not be borne by the group rather than the particular workers displaced. Many fantastic remedies were proposed. On the other hand, there was demand for effective unions, and elimination of married women whose husbands are employed. The advance planning of public works received cordial support. Most vigorous was the desire for unemployment insurance, based on contributions from employer, employe, and society as a whole through the government.

* * *

Spiritual Work of Church Does Not Lag

Grace is an institutional church. It bought a tenement block and tore it down to make a playground, supervised but without proselyting. But its main effort is to build up attendance on its inspirational and educational services. A record is kept and each year is used to stimulate effort to surpass that of the past year. On Rally Sunday, 1930, the total for the day was 1,009. This year appeal was made to surpass it, but only as a means to higher ends. "We want the 1,000 also to be eager for a better friendship with their Bible. It is not enough to be as respectable as the general run! We are seeking that 1,000 of us nominal Christians be raised to healthy Christian living!" This secret of the harmony of the social and spiritual is in the long pastorate of Dr. Edwin B. Robinson, whose 30th anniversary will be celebrated next February. He has been chairman of the state conference's committee on evangelism, and is now its moderator. Mrs. Robinson is an active member of national council's commission on church attendance, and their daughter, Mrs. Dorothy Stoddart, is an ordained minister.

* * *

Churches for Free Discussion And National Planning

The annual meeting of the Massachusetts federation of churches, at Worcester, Nov. 16 and 17, made a marked impression by its boldness and virility. "It has a spirit which the best denominational meeting does not often show," declared Dr. Harold L. Stratton, pastor of Pilgrim church, in his welcome. Extremes of theological position, for the first time, spoke on the same platform. Dr. Maxwell Savage of the First Unitarian church, Worcester, frankly admitted that "liberalism is in the doldroms." "The title of liberal should not be assumed, but earned. Make truth not a fort but an army!" On the other hand, Dr. A. Z. Conrad, of Park Street church, Boston, a typical "successful pastor," debated the question of "free speech" with Rev. Robert Bakeman, former mayor of Peabody and "without charge" because of his social views, in what proved the most exciting session. The discussion was continued in a round table the next morning. Its carefully drafted "findings" were adopted. Recognizing the two points of view, that which "would place considerable limitation to defend established achievements," and the other, that "free discussion is essential to the discovery of truth," these held that "our main reliance must be in free discussion and not suppression," and advocated the bill to establish in every municipality "a public place where there shall be no restriction except as provided in the criminal statutes." The federation also recorded its "opinion that our present economic system has broken down," and "calls for national planning to secure balanced production and consumption and just distribution." It urged the government to "formulate" for the coming disarmament conference, "a constructive policy including acceptance of the principle of budgetary limitation." The first year of the new executive secretary, Rev. K. C. MacArthur, despite hard times, closed with the whole budget of $17,000 raised. The declination of Dr. Vaughan Dabney to serve a third year as president was greatly regretted. But in Rev. E. B. Dolan, field secretary of the Baptist state convention, a new leader, long devoted to the cause, has been secured.

E. TALLMADGE ROOT.

Holds Hitler Small Danger

Correspondent, After Visiting America, Answers Questions Most Frequently Asked Concerning Germany

(Correspondence from Germany)

AT SEA, Nov. 17.—I am going to try to answer to the best of my ability some of the questions that I met frequently on my recent brief trip to the United States. Will Hitler be in the next German government, and if so, what will he do? This was the most frequent question. Many people seem to fear that something terrible will happen should Hitler ever succeed in getting a majority for his cause. And since almost every local election in German states and communities sees the national socialists gaining in strength (during the last month such elections took place in the state of Anhalt and the city of Bremerhaven), peace-loving Americans are growing to fear that perhaps the day of Hitler's victory is not so far off, and with it a complete overturn of the German, and possibly of the European situation.

However, there are two things which should be kept in mind. The first is that there certainly are limits to the growth of the Hitler troops. So far, Hitler has not succeeded in converting large crowds from the communist and socialist parties to his own. Even though it frequently happens that in single cases there really are conversions, which usually result in a very feverish and dogmatic type of Hitlerism, the social democratic party is still the strongest in Germany. And the communists do not really consider the possibility of taking over the present German government with the national socialists. Also the Catholic party, which is usually considered to be the most stable factor in German politics, has little to fear from the propaganda of the Hitler press and his "storm detachments." The "Centrist tower" so far has not been undermined.

In other words, Hitler draws his followers almost exclusively from the so-called bourgeois classes which, before they decided to vote for the national socialist ticket, were members of various party groups in the middle and at the right wing of the German party system. They were democrats, liberals, members of farmer or business organizations, conservatives or Christian socialists. While the Hitler party grows, the old parties lose. But the difference between "left" and "right," between socialists and communists on the one side and the bourgeoisie on the other is still almost the same as right after the war.

* * *

What Would a Hitler Government Do?

Further, it is my conviction that even a convincing victory of Hitler would not mean that Europe and the world would be thrown into chaos. I would not be surprised if a Hitler government turned out to be a very legal and possibly even somewhat conservative affair. Some members of the present Bruening government probably would be in it, and insist on a moderate course. In that I refer to men like Schlange-Schoeningen, who recently took the place of Treviranus as secretary for the eastern territories, and to Treviranus himself, who is now in charge of the ministry of traffic.

There is no doubt about the fact that Hitler himself has become more reasonable in his views from year to year. Indeed so reasonable has he become that some of his followers, who wanted extreme radicalism, have separated and formed a party of their own. In making this prediction I also recall the development of the social democratic movement, which very easily might be duplicated by the Hitlerites. For a number of decades the social democrats were radical enemies of the ruling German government, until they came into power themselves. Since that time they have become conservative, more so from year to year, so that a leading socialist recently could compare the attitude of Frederick the Great toward the Prussian state with that of the socialists toward present day Germany. Both, he said, wanted to serve their country.

So whatever will come of Hitler and his national-socialists, even their final victory may not prove to be more of a change than that from a republican to a democratic government in America.

* * *

Is There a Red Danger?

The danger that Germany might be turned into turmoil by the communists I consider even less serious. Though this party has increased its membership during the last years and possibly will continue to do so for a time to come, there is also a limit beyond which the communist cause is not very likely to go. Even under the pressure of present economic conditions communist progress is slow. Again, there may be conversions of single social democrats into followers of Moscow, and the unemployment situation may influence groups of voters so that they favor the communist instead of any other ticket, but the masses of the people stay away. The reason for that lies in the social structure of present day Germany which is much too complicated to be turned over or swept away in favor of a more simple scheme such as bolshevism.

In some ways the chances of national socialism and communism are almost comparable. In both cases, new and revolutionary ideas which succeed in attracting large crowds of enthusiastic followers, are facing political, social and cultural systems which even today, when it is comparatively easy to stir up dissatisfaction and excitement, very probably will hold their own without any decisive change. Traditions in Germany usually prove to be stronger than revolutionary idealism of this or that kind. SIEGFRIED SCHARFE.

Dr. Westwood Will Continue Service With Unitarian Laymen's League

Rev. Horace Westwood is to continue as mission preacher for the Unitarian laymen's league for the year succeeding the present year—through the church year of 1932-33.

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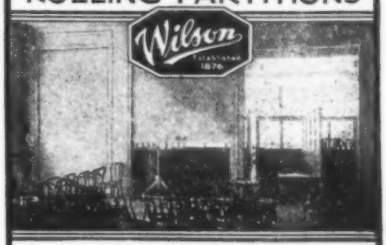

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Demand for Greater Caution in Utterances Opposed by Bishop McConnell and Others—Sentiment Favoring Organic Union of Churches Shows Steady Growth

(Special Correspondence)

PHILADELPHIA, Dec. 4.—Philadelphia churches have entertained the annual meeting of the executive committee of the Federal Council of the Churches of Christ in America for three days this week. It has been an eventful year in the history of the organization. Issues never before raised have come to the front, criticisms have been free and vigorous, and a lively series of sessions was anticipated. No one was disappointed in the outcome. It was a time for the frank facing of important questions in the conduct of the organization, which carries responsibility for a score or more of the leading Protestant bodies.

The day sessions were held in the lecture room of the Arch Street Presbyterian church, which was located too near a noisy and smoky railroad track to afford adequate hearing facilities for the hundred or more men and women who gathered as representatives of the constituent bodies. But in every other regard the accommodations were ideal. The host of the occasion was the Philadelphia federation of churches, of which Rev. E. A. E. Palmquist is secretary. President George W. Richards, of Lancaster, was chairman.

Bishop McConnell Optimistic

Dean Weigle of Yale, chairman of the administrative committee, reviewed the work of the year, and presented the reports of the various departments. Bishop McConnell gave an interpretation of the trends and tendencies of the year, in which he took occasion to enumerate some of the problems which confront the council, and to say that its work has never been more effective than now. Changes of personnel and program are inevitable and are not to be deplored as evils. He half-apologized for taking an optimistic attitude at a time when it is the fashion to be gloomy.

Mr. Cole of the department of finance presented the report of a questionnaire sent out to the associates, asking for their opinion regarding the subjects which ought to be stressed with fresh emphasis. None of the replies suggested the abandonment of any work now being carried on, but many urged that new activities be projected. The recognition of the council as an effective instrument for the prosecution of enterprises which cannot be so well carried on by any single religious body is increasingly evident. Fresh insistence on the ideals of evangelism, world peace, family life and aid for the unemployed, the aged and the unsecured were among the items most stressed.

A dinner at the Arch Street Methodist church was held under the auspices of the commission on race relations, on the tenth anniversary of the commission. The Negro members of the council made up a considerable portion of the company. Bishop Clement, a Negro, was chairman, and addresses were made by Dr. Will W. Alexander, of Atlanta, and several others active in the promotion of better relations between the various races, particularly Negroes and white people. Explicit and courageous resolutions were adopted, relating to the treatment of Negroes by hotels and other public institutions, and affirming that only under conditions of such equal treatment of the races as was being practiced in Philadelphia at this meeting would the future meeting places of the Federal council be held.

Changes in Structure

The question as to contemplated changes in the structure of the council was introduced by the report of the committee appointed at the last quadrennial meeting, which has presented partial reports each year at the annual meetings of the executive committee. This committee on structure and function raised the subject of the limitation of all voting power in the administrative committee, which meets monthly, to those members directly elected by the constituent bodies, giving to others, such as the representatives of cooperating and consultative groups, the right of attendance but no voting privileges. The cause of this proposal was the publication of certain reports interpreted to be the utterances of the Federal council, on which there was serious difference of opinion. The discussion of this question was spirited. Dr. L. S. Mudge, Dr. J. Ross Stephenson and Dr. Joseph A. Vance, all Presbyterians, favored careful limitation of utterance to subjects on which the minds of the denominational groups had been secured. Many of the members took the contrasted view, and urged that there was a prophetic function which belonged of right to the work of the body, and that it ought not to be prohibited from the exercise of this liberty.

The younger men in the churches want a courageous and open-eyed leadership. The withdrawal of the Southern Presbyterian church had been referred to as a protest against too rapid advance in the policies of the council. In the course of the discussion it developed that presbyteries of that denomination are asking for reinstatement in the council. Bishop McConnell made an effective plea for liberty and progress. Far from deprecating criticism, he insisted that any vital organization was bound to be criticized, and ought to welcome it. It is the normal experience of worth-while institutions to be in trouble. Dr. J. W. Langdale spoke also in measurable defense of the policy employed by the council. Dr. W. A. Brown and others developed the subject. The total effect of this discussion was admirable. It will have value in the formulation of more definite procedure when the committee makes its final report next year at the quadrennial meeting.

Stimulating statements were made by Dr. George L. Ford regarding the work of state and local councils of churches in relation to the activities of the Federal council, by Dr. F. Ernest Johnson of the department of research on the Christian principles at stake in proposals for social insurance, and by Dr. H. Paul Douglass on the present status of church cooperation, and the path of advance. Dr. Douglass made clear the fact that churches cooperate little if at all in matters which cost, or which endanger denominational interests. Women and young people and some laymen walk into cooperative traps of which ministers are shy. Denominational secretaries are the bottle-necks of interdenominational activity.

For Bolder Policy

Repeatedly the note of organic Christian union was struck in the addresses and the discussions. It is apparent that a growing number in the churches are dissatisfied with the denominational situation, and eager to have the Federal council take a bolder stand on this theme. Twenty-three years of history have seen large progress made, and no small portion of that advance has been in the direction of visible union. Can the council, which has rendered such fine service in its leadership thus far, go still further along the path of manifest destiny? Many hope that it can.

The public meeting of the series was held in the First Baptist church, and the speakers were Dr. Robert E. Speer and Dr. Charles E. Jefferson. The former spoke on the meaning of the gospel for today for the individual, and the latter on the national and international aspects. They were utterances characteristic of these Christian leaders.

The reports of the various commissions of the council were in printed form, and the actions of the gathering on these and the special matters which came up for discussion will appear in the full reports. Many side meetings were held by committees and commissions, and a dinner was given by the local committee to the speakers and others present.

The leadership of Dr. S. M. Cavert was in evidence at all the sessions. One missed Dr. Charles S. Macfarland, who has been the guiding spirit of the Federal council since its organization in 1908. Four of the six men who have held the presidential office were present, Drs. North, Speer, Cadman and McConnell. The older secretaries, like Drs. Gulick, Goodell, Guild, Lord and Haynes, were there, and several of the later men, like Van Kirk, Myers and Clinchy.

The spirit of the gathering was admirable. Many who came a little anxious over problems, criticisms, financial difficulties and policies, left with the feeling that another significant milestone in the history of the council had been passed.

HERBERT L. WILLETT.

How Riverside Church Takes Care of Its Audiences

Riverside church, New York, has 92 on its staff of ushers, 65 of whom are necessary at any ordinary service—with a traffic manager, aisle captains and two mechanical counters to seat and count the 3,000 attendants.

Kagawa Speaks in Honolulu

New Pastor for Central Union Church—Many Additions to Religious Leadership of the Islands

(Correspondence from Hawaii)

HONOLULU, Nov. 4.—Kagawa is here! Thousands of our people are under his spell. He is speaking in both English and Japanese. Each day begins with an early service at six o'clock in a Japanese church. Each day he is speaking to large and small groups—young people, students, business men, women, Christian leaders. All sit humbly at the feet of Toyohiko Kagawa. Charles Eugene Banks, veteran literary critic for the Honolulu Advertiser, has given us a poem in this morning's paper:

"The living Christ, Kagawa, comes to preach,
At which we wonder, being western born,
And he an oriental, strange in speech;
Yet He who felt bitter hate and scorn
Was oriental, too; He died upon the cross
That we might live—for so His message ran—
Charged His disciples, "Suffer grief and loss"
To teach the world the Brotherhood of Man.

The western world took up the torch of flame
That His disciples kept alive, and bore
It long through Europe till it came
To light the people of these verdant shores.
Kagawa takes it now, the circle stands
Complete, the Cross in oriental hands."

* * *

New Pastor for Central Church

Central Union church, Honolulu, has its new pastor. Dr. Horace H. Leavitt, formerly of the Union church of Bay Ridge, Brooklyn, N. Y., is bringing new life into the program of the church with his dynamic personality. Very difficult problems confront him. Many of the leaders of our unusual population are before him each week. Big business, educational experts, military and naval officers, political figures, scientists, world citizens, and other human beings come to hear the gospel of the Prince of Peace. Some of the congregation are always in the orient working on world affairs which center in the Pacific. Several are now in China. Dr. Leavitt has an enviable preaching opportunity.

* * *

Additions to Religious Leadership

The islands have received several new workers in the religious field. Dr. George W. Andrews, dean of American organists, has come from Oberlin and is giving of the wealth of his spirit and experience to the music lovers of Honolulu. Ralph C. Cole has come from Geneva, Switzerland, to be general secretary of the Young Men's Christian association. Dr. Wendell Thomas, of India, has been added to the faculty of the Honolulu school of religion, which, by the way, is representative of both Catholic and Protestant forces. Several new men have come with their families for work under the Hawaiian board. Rev. Clyde Boyer has returned after some years' absence to resume work in the First Methodist church of Honolulu. The Rev. E. T. Brown is a welcome and valuable addition to the Protestant Episcopal leadership.

* * *

Weekday Religious Education Lacks Teachers

The weekday religious education has opened this fall with several thousand youngsters in classes on school time. The enrolment is limited only by the available teaching group. Thousands of children cannot be given the religious education that they are willing and anxious to receive.

* * *

Hawaiian Buddhism Follows Christian Patterns

The Buddhists claim to have the largest group in our religious life. Unfortunately, they are not much more loyal to their faith than many who count themselves as Christians. A recent gathering of the Young Men's Buddhist association with two hundred delegates from all the islands brought out their problems as quite like those of Christian young people. The Buddhist procedure here is unlike that of the same religion in the orient. I have before me a note which mentions "The Gospel of Buddha." They sing hymns (many adapted without credit from the Christian hymnals), preach sermons, have

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T. MARKHAM TALMAGE.

Dr. C. E. Wilbur, Long a Methodist Editor, Dies in Pittsburgh

Dr. Charles E. Wilbur, Methodist minister, editor and educator, died Dec. 1 at his home in Pittsburgh, at 78 years of age. Dr. Wilbur was for a time a professor in college, but for 25 years was an editor of Sunday school literature for his church; he retired four years ago.

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Conference at Drake U. Considers "The Present Crisis in Religion"

Under the auspices of the department of religious education of the College of the Bible at Drake university, Des Moines, Ia., a conference on religious education was held Nov. 30-Dec. 1, with the general theme of discussion "The Present Crisis in Religion." Leaders of discussion were Dr. George A. Coe, Bishop Paul Jones, and Rev. A. A. Heist—of the Columbia conserve company, Indianapolis. Dr. Coe spoke on "The Sickness of Civilization," "The Crisis within Christianity Itself," "The Resources of Our Religion," and "Christian Education for Our Times." Bishop Jones on "Conscience and the State," "Disarm or Perish!" "Fellowship of Reconciliation" and "Christian Peace." Mr. Heist on "The Church as a Factor in the Economic Order," "The Christian Ideal Works in Industry" and "The Local Church as a Builder of a New World Order."

Magnificent Obsession

was published, November, 1929. The first printing was 3,000 copies. A history of subsequent printings is given below:

Second printing, November, 1929,
Third printing, August, 1930,
Fourth printing, October, 1930,
Fifth printing, January, 1931,
Sixth printing, March, 1931,
Seventh printing, May, 1931,
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Caribbean Seminar Is Announced By H. C. Herring

The first Caribbean seminar met with such an enthusiastic response that another seminar is planned for this season—Jan. 23-Feb. 10, according to announcement of Hubert C. Herring, executive director. The faculty includes Lincoln Steffens, Samuel G. Inman, Chester Lloyd Jones, Leland Jenks, Thomas E. Benner and Charles Thomson. Gov. Theodore Roosevelt, jr., plans another excellent day for San Juan. Gov. Pearson and associates will give the seminar group an introduction to the problems of the Virgin islands. The Dominican committee is making preparations for a reception in Santo Domingo. The Haitians will give warm greeting. In Panama and Cuba full preparations are being made. Details of the seminar may be obtained from Dr. Herring, at 112 E. 19th street, New York.

Pope Sees God's Hand in Present Crisis

"The hand of God is being felt" in the economic difficulties through which the world is struggling, Pope Pius XI declared in an address recently published in the Vatican city newspaper. "It is evident," he said, "that the hand of God is being felt and that the things of the world are obeying the hand of God. It was God who gave years of abundance, years which now we scarcely believe existed. The Lord giveth and the Lord taketh away." "To settle the crisis," the pope continued, "men come and go, cross seas, cross mountains, meet and discuss, but in all that talking, conferring and debating who has mentioned God? Who has spoken of his providence?"

BOOKS RECEIVED

Jesus in Our Teaching, by Clarence Tucker Craig. Abingdon, $1.50.
Prohibition and Common Sense, by Earl L. Douglass. Alcohol Information Committee, $2.00.
Double Dealer, by Walter Hendricks. Robert Packard & Co., $1.00.
The Abolition of Poverty, by Harrison E. Fryberger. Advance Pub. Co., $1.50.
Joseph Smith and His Mormon Empire, by Harry M. Beardsley. Houghton, Mifflin Co., $4.00.
The Origin and History of Hebrew Law, by J. M. Powis Smith. University of Chicago Press, $3.00.
War and Diplomacy in the French Republic, by Frederick L. Schuman. Whittlesey House, McGraw Hill Book Co., $4.00.
Ein Pfarrer im Kriege, von Rudolf Schlunck. Neuwerk-Verlag, Kassell-Wilhelmshöhe. 7.80 M.
A Traffic in Knowledge, an International Symposium on the Christian Message, edited by W. A. Visser 't Hooft. Association Press.
The Travels of Marco Polo, edited by Manuel Komroff. Modern Library, 95 cents.
Casuals of the Sea, by William McFee. Modern Library, 95 cents.
The Summoning of Everyman, with helps for Reading and Acting by Francis A. Hibbert. Macmillan, 80 cents.
God, Science and the Bible, by Charles David Wyche, M. D. Stratford, $2.50.
Muscling In, by Fred D. Pasley. Washburn, $2.00.

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To Our Subscribers:

May we ask your help in dealing with a practical problem which confronts us at this time of the year?

You have undoubtedly received the Christian Century Christmas Cheques which were mailed to all our subscribers last week. From all indications it seems certain that more subscribers will use these cheques in enlisting their friends as subscribers, or by presenting Christmas presents in the form of a year's subscription, then ever before. Inquiries concerning our annual "special offer for new subscriptions" have poured into our office in far larger number than at any previous Christmas season. The handling of these new subscriptions will tax the capacity of our business office.

In addition, this is the busiest time of the year in our subscription renewal department. Many th usands of subscriptions fall due on January first.

All this means that we will be under high pressure to keep up with the task of handling all these subscriptions--promptly and efficiently. Here, then, is how you can help us to help you, (for it works both ways):

1. If you are using Christmas Cheques (and of course you are!) will you not see that your friends send them in at once? This will aid us in entering the new subscriptions on our list before Christmas. Even if you use your Cheques as Christmas presents, send them in as soon as possible. Just mark on the cheques "These are Christmas presents" and we'll see that the first copy mailed is the Christmas issue. But send them in NOW!

2. If you are sending your renewal subscription, will you not send it at once, and so help us to get your name transferred from the list of those "not yet renewed" to the active list?

We have added to our staff of workers in order to take care of all emergencies, and are ready for the flood of new and renewal subscriptions you will be sending, but you can help by "doing it now". Thank you!

P.S. If you wish more Christmas Cheques, wire, write, or phone! We have plenty!

Sincerely yours,

The Christian Century

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